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Friends of Africa

By Jean Kenyon MacKenzie

CHAPTER III—THE FRIEND AS DOCTOR

(With Additional Material)

By Mrs. E. D. McKune, Rushville, Indiana

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

"Once more 'tis even-tide; and we,
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here."

CHRIST came to minister to the whole man—to cure the sick in body and in soul.

The physical suffering that makes the whole world kin has called forth some of the most sincere and self-sacrificing of Africa's Friends—the DOCTORS. Much has been accomplished! Much there is yet to be done in making the body a fit "temple of the Living God."

AFRICA—A SICK CONTINENT

Why has Africa been called "a sick continent"? If we were to ask a medical missionary this question, doubtless before his mind would come the picture of a long train of sick and suffering humanity, limping and groaning, diseased and disfigured. He would see those, who, at first fearful of him and of his foreign cures, had learned through the passing years to place an over-abundance of confidence in the seeming miracles he wrought. And then, can we not hear his prayer, "Help me, O Great Physician" as he ministered to them in Christian service?

Suppose we ask the Historian this question. Let us listen as he tells us of the dreadful and loathsome diseases that have taken their heavy toll of life in the Past. The early records of West Africa, commonly called "The White Man's Grave," make depressing reading. Many early writers declared that there was no region in the world that could match it in malaria deaths. A rather grim story, be it legend or truth, illustrates the heavy mortality. A newly-appointed Governor of one of the West Coast possessions was careful to ask whether the government would pay

his fare home when his time expired. After some delay he was told that the question had never previously arisen.

DAVID LIVINGSTONE
Missionary, Explorer, Friend of Africa.

A similar reputation has attached itself to other sections of Africa, especially to the tropical portions. Mrs. Donald Fraser, in our text, calls attention to Livingstone's imagery of slavery as the "open sore." Surrounded as he was by ulcers, cuts and bruises in all degrees of lack-of-care, do we wonder that he should have drawn this comparison? Black and White alike have fallen before disease and death!

Again and again we read that the most terrible fact of all is the rate of infant mortality. "It is estimated that in Britain and America infant mortality averages between 60 and 100 per thousand; in Africa, the death-rate ranges from one-third to three-fourths of the children born." One writer makes the appalling statement that only one child in ten reaches maturity. However, in making this statement he refers not only to the ravages of disease but also to deaths caused by ignorance of child nurture, lack of proper food, and superstitious observances. For instance, deformed children are usually put to death. In sections where twins are considered bad luck, they are forthwith destroyed. Often the treatment administered by the witch-doctor kills instead of cures. Few are the African babies fortunate enough to be fed only on natural food. Instead, heavy gruels and porridges are crammed down the throats of the youngest babies. Do we wonder that the death-rate is high?

It would seem that the best traditions of Mothercraft give much attention to the protection of the child from evil spirits by the use of charms, etc., but little attention to physical welfare.

Our text suggests that relatively few Africans reach old age. Someone has placed the mortality among adults as three or four times greater than that which prevails in America.

Authorities agree that the vast amount of sickness is due chiefly to: parasite carrying insects, insufficient and unsuitable food, bad water, unclean clothing, insanitary villages, unventilated and verminous houses, and ignorance in caring for sickness. The class of ailments known as tropical diseases exact a heavy toll. These wasting, chronic afflictions undermine the strength and lower the vitality. Malaria, sleeping-sickness, yaws, leprosy, dysentery, hookworm, smallpox, and pneumonia readily

come to mind when we begin to discuss the physical ills of Africa.

Someone estimates that 45% of the native women suffer from goitre.

During the World War an epidemic of influenza swept over the land. It found a people unprepared for its ravages. Some villages were almost entirely wiped out.

Tuberculosis, syphilis and other venereal diseases have been brought in by foreigners.

MENDING A BROKEN LEG IN AFRICA—NATIVE METHOD

We might discuss in detail each of the causes of sickness mentioned above (See Text) but perhaps the foregoing will help us to realize that Africa needs something which will efficiently combat disease.

We may well ask, "What has Africa, herself, done to combat the suffering and death among her sons and daughters?"

We are told that some natives are skilled in the knowledge of Herbs, some have a knowledge of Cupping, and others the gift of Bonesetting. If the ailment doesn't yield to some such treatment, the witch-doctor is called. Miss Mary Kingsley says, "In Africa everything works by spirit on spirit. It is spirit acting and reacting on spirit and not antitoxin on toxin." All sickness and death are believed to come from evilly disposed or discontented spirits or from witchcraft.

Perhaps we think of the witch-doctor as one capable of bewitching people. His fellow tribesmen regard him more as a protector, a "smeller out" of the witch or spirit that caused the misfortune. "With head dress of feathers and porcupine quills, with horns and bones hanging around his neck and with face decorated with red, white and black paint, he is a picturesque figure. His divining

basket held with both hands contains a variety of bones, claws, coins, miniature gun, ax, basket, mirror, bell, small models of domestic utensils and tiny images of people, etc. Vigorously shaking a rattle, he begins the divination ceremony. His voice becomes tense, his body twitches, his eyes gleam, his body glistens with perspiration. Finally the appearance of the contents of the basket is read and a decision announced whether it be man or spirit who is responsible. If a spirit, a sacrifice is offered of a chicken or goat. If a person, a fine is imposed. The poison test may be given. The witch-doctor casually says as he hands the poison cup to the suspect, 'Drink it. An innocent person need not fear. Only the guilty die.' Death indicates guilt; vomiting shows innocence."

The medicines given by the witch-doctors are sometimes of healing herbs, and as such may have some good effect. However, the hideous dress they wear, the dancing and beating of drums are considered necessary in driving out the spirit.

THE RESULTS OF EDUCATION

Modern Medical Science is showing that Africa need not continue to bear the stigma, "A Sick Continent."

Thomas Jesse Jones in the Phelps Stokes Report says, "Possibly the most general and persistent misunderstanding of Africa is the belief that most of the continent is dangerous to health and life. Her reputation for unhealthfulness was the result of the tragic experience of those who entered the continent without knowledge of the conditions or indifferent to the hardships always attending the entrance of pioneers into a new country. The early settlers of North America similarly paid the price of appalling death rates from climate, lack of food, and conflict with natives. A fair comparison of Africa with other parts of the world will undoubtedly show that Africa will respond to modern methods of sanitation and hygiene in exactly the same way as continents of similar climate, economic and social conditions. It is increasingly the conviction of thoughtful students of African conditions that the active cooperation of government, business, and missions in health campaigns and improvements can not only control the preventable diseases, but, in course of time, eliminate these diseases from almost all of the areas where they are now a menace."

Two factors are prompting governments, business, and missions to seriously take up Health Education. First, for the sake of the native African; second, because of the realization that neglect of health in Africa is a menace to every continent.

Our study necessarily limits itself to what has been done by Missions. 142 men physicians, 15 women physicians and 282 nurses represent 70 different Missionary Societies. In addition there are 8 native men physicians and 554 native trained attendants, men and women. Most doctors have a hospital of some type attached to their work. Altogether there are 136 hospitals, the largest being at Mengo, in Uganda, with 306 beds listed. There are 6 leper asylums listed but most missions have

to deal in some way with this dreaded disease.

Our author mentions several medical schools where natives may secure definite training to become doctors or nurses. Many more are needed. The 8 native men physicians listed above were all trained overseas. If it be true, that in the final analysis, the whole Africa can be healed only by Africans, how important becomes the training of the natives to minister to their own people.

The good work done for a patient in the hospital may be undone when he returns to his disease-laden community. Health education must be more widespread than that connected with the hospitals and training schools.

Maternity centers, infant welfare centers and Mothercraft classes are spreading the education in hygiene, sanitation and the use of simple remedies. "One life saved by a black mother's skill and care is far more significant and valuable for the future of Africa than a hundred such treated and cured by the white doctor."

MODERN MEDICAL METHODS IN AFRICA

The children in the outstation or bush schools should have the opportunity of studying health and hygiene. Too few schools, we are told, even in

sections where the death rate has been high, receive such training.

It is encouraging to note some of the successes of Government and Missionary medical workers.

The elimination or control of the disease-laden mosquito has placed a great barrier before the onward march of malaria. It has been learned that one who is never bitten by a mosquito will never suffer from malaria. Infant mortality in malaria alone, has been reduced from 60% to 10% by the use of quinine.

The tsetse-fly infests vast regions in the tropics, various species of which are responsible for sleeping-sickness among human beings and cattle. No cows can be kept where this pest abounds. The lack of milk resulting thereby is detrimental to health. Until recently there has been no recovery as this awful scourge sometimes destroys entire towns. The patient would sleep without waking, except for food—sleep and waste away for eight or ten months until he died. The remedy lies in the extermination of the tsetse-fly.

Or, consider the hookworm disease, which has been called a handmaiden of poverty, an associate of crime and degeneracy, a destroyer of energy and vitality, a menace and an obstacle to all that makes for civilization. It can be driven from any community which has the will to get rid of it. Here again, Education is doing much.

The effect that Education has on the prevention and cure of pneumonia, pulmonary diseases and other diseases with which we are relatively familiar, is too well known to need discussion.

The deaths that are cause by customs based on African religious beliefs will decrease as Christian Missions with the living Gospel of Christ banish old fears and superstitions.

DR. CATHERINE MABIE AND HER BABY CLINIC

Already the witch doctor is fast losing his hold on the people.

Education in Agriculture, Gardening, Transportation, Carpentry—in fact, Education along any line that will make for better living conditions and that will renew the Heart, Hand and Head will contribute toward the Education in Health.

Dr. Catherine Mabie speaks thus of her impressions when she first went to the Congo as a missionary:

"Could I ever really care enough for these people to live among them and serve them and be to them in my measure what Jesus was to the people among whom He lived? For days I questioned. I knew perfectly well that, unless I could care for them, I might just as well turn around and go home, for only so could it prove worthwhile to plant myself among them."

When Dr. Mabie really saw the transforming power of the Gospel among these black people, she realized that she cared enough to stay. The world knows the wonderful things she has accomplished in "healing the sick and in teaching," and all with the most meager equipment.

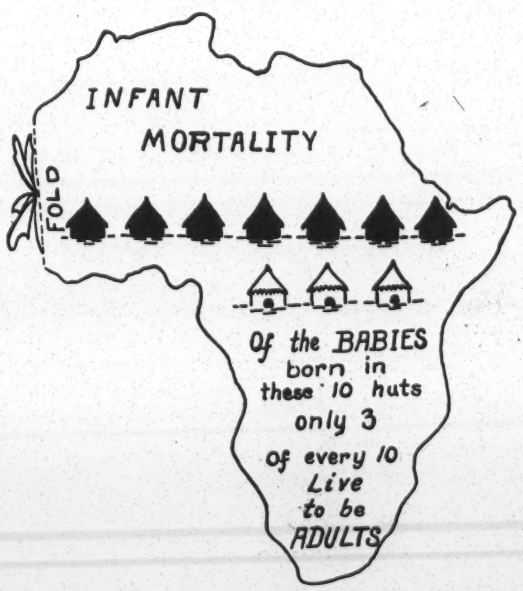
Mrs. Donald Fraser, from the background of her thirty years of experience as a doctor in Nyassaland, presents in a most interesting way the health situation as she has seen it. (See Text)

Although education in various lines has done much to promote health, Africa has by no means turned into a health resort.

The challenge comes to doctors, who wish a life of usefulness, to come to this land where there is only one missionary physician for approximately every 320,000 people. Christ's commission to "preach the Gospel and heal the sick" is as truly for us today as it was for those among whom He lived and labored nineteen hundred years ago.

The Africans respect the art of healing. It is their custom to associate medicine with religion. The loving ministry of doctor and nurse is of itself real Christian service. Furthermore it opens wide the avenue of approach to spiritual things.

PROGRAM SUGGESTIONS FOR CHAPTER III



I. INVITATIONS OR POSTER

a. See accompanying drawing. (Rate of mortality as estimated by different authorities varies from 6 to 9 of every 10 babies born. 7 seems a fair estimate.)

b. Figures presenting the present Medical Missionary force makes another challenging poster.

II. TOBIAS—IMPROMPTU DRAMATIZATION

Setting and Material—TEXT, pp.94-116. With one or two practices a small group of women might demonstrate Mrs. Fraser's Mothercraft Class. Each group may work

out its own dramatization, subjecting Tobias to the ailments and cures preferred. Let the action be spontaneous.

One Study Group worked out the dramatization something like the following, which may be suggestive:

Scene; Dr. Fraser seated on the floor holding the sleeping Tobias. The "pot of boiling water" and "fire" may be in front of her. Quietly the Mothercraft Class enters, one by one. The women gaze in awe and admiration at the sleeping "child" and sit down in a circle.

Mrs. Fraser calls the Roll. (Mrs. Bruce Buchanan of Abyssinia, who assisted in this impromptu dramatization at the New Wilmington Bible Conference, suggested the following names. "Hada" means "mother of".) Hada Nessi, Hada Mamu, Hada Bireetu, Hada Gobree, Hada Dumbeilee, Hada Roda, Hada Batu, Hada Gobree, Hada Lusanti. . . . . .

The women answer "Yes-a-mam" (p.97)

Mrs. Fraser: "Oh, we're all here. I'm so glad for that. Let us begin our class today by repeating John 3:-16. . . . . Now, wouldn't we like to ask God to bless us this afternoon?" (Prayer)

Tobias wakens, evidently very ill. The women excitedly discuss the possible ailment. They suggest dysentery, etc. Mrs. Fraser patiently leads them to suggest itch. In answer to Mrs. Fraser's question concerning the cause, they answer, "Ha! do we know?" (p.95) They are much interested as Mrs. Fraser tells about the tiny insect, etc. She removes the dirty dress, gives bath and applies ointment. Meanwhile the women ask about the soap and ointment. Mrs. Fraser explains and promises to give them some. (pp.96 and 99)

Granny hands the dress to Mrs. Fraser and the spirited conversation on page 96 follows. A clean dress is produced and the dirty one "popped into the pot and boiled". They discuss boiling as a killer of germs.

One woman eagerly tells of the conversation with her husband about dysentery and of their joy in restoring the child to health. (p.98)

One skeptical woman might speak for the old customs. (p.104) (Or, somewhere in the dramatization, a witch-doctor might be introduced.)

Mrs. Fraser remarks that Tobias is comfortable and happy again and ready to go back to sleep.

In closing the class, all might sing "Jesus Loves Me This I Know" in an African language. In *"Camp Fires in The Congo"* we find it written in the Chiwemba language:

Yesu antemwa,
Yesu antemwa,
Yesu antemwa,
Ilandwe lyanjeba.

All rise, preparatory to leaving.

Mrs. Fraser: "Now, remember to come tomorrow."

One remarks concerning her enjoyment of the class "because nobody outside ourselves will know if we are stupid." (p.99)

Laughingly they say, "To think of the things we used to believe, etc." (p.105)

They shake hands and are leaving when another woman representing the old man (p.115) comes in with the helpless babe which he had defied custom to carry to the white woman. He leaves it with her and goes out.

All then leave and the scene closes with Mrs. Fraser in the attitude of prayer for this new charge that is hers.

III. DEVOTIONAL SERVICE

Perhaps the Worship or Devotional Service is usually placed at the opening of our meetings. The practical subject we have in this study appeals to our sympathies. Might it be well to let the Devotional Service follow the study? Definite prayer for definite objects would result.

The following poem may be helpful in connection with the Scripture, Mark 1:29-34.

"'He touched her hand, and the fever left her.'
Oh, we need His touch on our fevered hands!
The cool, still touch of the Man of Sorrows,
Who knows us, and loves us, and understands.

"So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

"Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us!
And so shall we minister unto Thee!"
—Quoted in Record of Christian Work.

IV. PROJECT

We are told that no one should be made to feel sympathetic toward any person or cause unless an opportunity is provided for the expression of that sympathetic interest.

As a project, why not send gifts of money or needed equipment to a Mission Hospital?

"Side Lights" from Our Own Mission Fields

THE DOCTOR AS A FRIEND IN ABYSSINIA

By Stuart Bergsma, M. D., Addis Ababa, Abyssinia

"A friend in need is a friend indeed," and surely the natives who come to the American Mission Hospital are in need. And the doctors and nurses who care for them are indeed friends in so far as they meet a great need. "A friend loveth at all times." Ah, there is the rub! Can we love the unlovely at all times. Yes, even that is possible if we can but keep in mind at all times that in addition to a diseased body we have the privilege of ministering to a sin-sick soul. What then are the requisites of a missionary physician as friends of Abyssinia?

The basic element in his friendship toward a benighted people must be

A LOVE FOR THE SOULS OF THE PEOPLE

with whom he is working. Other interests, while necessary and laudable, must be made subservient to this prime interest. The purpose of the church in its missionary program has always been and must always remain the bringing of the Light of the world to the spiritual dark places of the world. Is there a need? Does he fill this need? If so, then he is truly a friend in the deepest sense of the term. The patient who has been near to death but whom God has spared is now ready to go home. He has heard the Bible each day, he has seen pictures of the life of Christ, he has heard a sermon in the Sabbath services, and all have made their impression. But he may not understand where his doctor, who he thinks has saved his life, fits into this complex institution of hospital-church, unless the doctor makes his position known by a personal attempt to win that soul. I have seen a puzzled look on the departing patient's face when, after trying to thank the doctor for

what he has done for him, he is interrupted by the words: "Don't thank me, friend. Thank God that he has spared your life and show now by your life that you will henceforth serve Him whose name you have heard proclaimed here."

The mission doctor, as a friend of the people among whom he is working, must have not only a love for the souls of the people but

A DEEP RESPECT FOR THE HUMAN BODY

While engaged in the study of the human body I once sought words to express the admiration I felt for this wonderful "temple of the Holy Ghost" and wrote on the fly leaf of my Gray's Anatomy the words of Psalm 139:14. What a devastation sin makes in this temple! Skin diseases branding the man as unclean or an object of repulsion to his fellow man; blood diseases which later manifest their virulency by ulcers, loss of part of the face, loss of members or disfigurement; insect borne diseases involving one member of a household after another and then going to some other compound like some vindictive fiend from another world; suffering, pain, disability, lifelong debility—and all often preventable or curable by some remedy in the hands of the doctor! What a privilege to aid in making whole again! A respect for the human body means that all, rich and poor, are treated alike, with the best remedies at the command of the doctor.

A third requisite of the missionary physician as friend of the people is

A SCIENTIFIC INTEREST

in the diseases of the community in which he is working. He is frequently placed in a country concerning whose diseases little is known. It is his duty to investigate these diseases since only by a complete understanding of them can they be adequately treated or eventually eradicated from the country. The debt of modern tropical medicine to the missionary doctor is indeed great. Many a doctor has proved his friendship to his adopted people by himself falling a victim to the disease which he was investigating in order that he might adequately cope with it for the betterment of the people. "Greater love hath no man than this."

Not only must the doctor as friend have a deep interest in the spiritual development, the physical betterment, and the nature of the diseases of the community, but also

A DESIRE TO SEE THE MENTAL GROWTH OF THE PEOPLE

Education is at the root of the solution of many of the problems of the benighted peoples. True, education will perhaps not result in any great moral change in the people, only inculcation of religious principles can do that . But education does result in cooperation of the natives with the doctor in fighting the inertia and apathy so prevalent in tropical countries, and unsanitary conditions, the filth of the average native house and surroundings, the unhygienic modes of living which result in the great spread of a disease once it originates in a tribe. Christian education is the solution of it all. And once Christian education has become firmly

rooted in the community the natives should take care of its perpetuation and its propagation themselves and the white man should step out. Christian missions can only make the beginning. Abyssinia's real future depends on her own people. They must get a conviction of the needs of their own fellow men and seek to meet the needs. The statement of Mrs. Donald Fraser, M.D., on page 89 of *Friends of Africa,* by Jean Kenyon Mackenzie sums up the solution to the whole problem. The salvation of Africa depends, under God, upon Africa herself.

A FEW ILLUSTRATIONS

Consider it no presumption on my part, I pray you, if I illustrate the joys, the sorrow, the irritations, the oppositions, the obstacles, the rewards daily experienced by the doctor as friend in Abyssinia as seen among the patients at the American Mission Hospital at Addis Ababa. And by the term "doctor" is meant doctors and nurses and all who assist in the care of the sick.

Near a little town, Addis Alem by name, about thirty-five miles from our hospital, some natives were cutting down a tree while Abarash, a little black girl of about nine years of age, was playing near. When the tree fell with a crash Abarash could not run away fast enough and her left leg was reduced to a crushed mass of tissue. She was taken to the missionary at Addis Alem who advised that she be taken to our hospital at once. Now note an irritation. A large crowd of relatives and friends had gathered and were loudly wailing and beating their breasts and saying the girl would surely die. There seemed to be considerable concern about the little girl. The missionary asked for eight men to carry the girl on a bed to our hospital. At once tears dried in an eloquent protest that each one was too busy. Not one man could be obtained to assist, all sympathy was expended in loud wailing, and the missionary had to take his own hired men and order them to carry the girl. Now begins *our* irritation. It takes twenty-four hours for the carriers to reach Addis Ababa and when they arrived the lower leg is gangrenous with gas gangrene. We lose precious time trying to convince the parents that an operation is absolutely imperative. "Let me take her to the medicine man, the Galla doctor. He will put some leaves on it and in a few days she will be cured." Thus the ignorance and opposition in the presence of a wound that reeks to heaven. Finally a reluctant consent to amputation. Here begins our sorrow. Tissues seemed all clean, but next day we must see the gangrenous process extend up and up the leg. Looks hopeless, minor operative measures tried, and child seems near death's gate. The child is made an object of prayer by many missionaries. Begins to recover. Here enters our joy. Gangrenous process reaches definite height and stops. Further operation successful, child goes home with new crutches of which she is very proud. Asked whether she knew who Christ was she had never heard of Him but said she and her parents were Christians. Then asked to explain how they could be Christians and she seemed surprised at the ig-

norance. "Why, a Christian keeps the fasts and feasts and another person doesn't." This is a common error in Abyssinia; outward forms being esteemed higher than a knowledge of the Way or an inner spiritual life.

To be a friend of the friendless is an easy matter in Abyssinia because there are so many friendless ones. The streets of towns are lined with beggars each displaying some infirmity on the basis of which he begs alms. One displays his lesions of leprosy, another a large elephantiasis tumor, another has "carried fire in his own bosom" and has been "burned" and displays the lesions and disfigurements of syphilis, another is blind. Knowing that their disease, although now a source of revenue will in the end be their death, they come to the hospital crying as did Job of old: "Have pity upon us, O ye my friends, for the hand of God hath touched me." A few days ago one of these beggars, a cripple who could crawl only by means of his hands, was deposited on our hospital verandah by a taxi driver who drove serenly away. The beggar said he had tried to come for treatment but could not travel more than a few rods whereas our hospital was two miles from town. No one would take him there. And so he begged until he had $1.50, then hailed a taxi and asked to be taken to the American Mission Hospital, paying his earnings as taxi fare.

Auto accidents are frequent in Addis Ababa and the chauffeur is usually placed in chains until the person is well or until the whim of the injured person permits him to be freed. Nor is it always the driver's fault (as all who drive a machine in the U. S. A. will agree) for the pedestrian is frequently very careless. A certificate from the mission doctor saying that the injuries are trivial or that the person is in no danger of losing his life means that the chained man is released. Thus is the doctor a friend in freeing the prisoner. A few days ago two Arabs drove up with an old Abyssinian whom they had struck. He had a compound fracture of the left leg. I gave orders regarding his admittance and was surprised to find they did not wish to admit him. They merely wished a paper saying he would not die. They would take him to their own home, feed him their own food, and put some concoction on the leg. They thought it cheaper than hospital care. "Merely give us the certificate." Their request was granted - - - NOT!! It was too much.

So many poor hopeless derelicts come, some merely seeking a place where they may lie down to die, for the streets are very uncomfortable and at least a decent burial is assured. And many, even though entering in advanced stages, do leave praising God. The mission hospital is their only friend. Many refuse the friendly help, especially where surgery will perhaps save their life. Our thoughts are frequently: "I wonder what happened to so-and-so?"

Taking all in all it is a strange mixture of tragedy and comedy. It is the policy of every mission hospital to demand a small fee if the person can pay. By far the greatest amount of work is still entirely free. At times a person known to be wealthy will come in in rags so as to be clas-

sified among the no-payment group. "What! Pay a rupee (12c) for treating that small ulcer!" Such is life.

Many months ago an Abyssinian struck a woman with his car, severely injured her, deposited her on our verandah, and sped away. She has been at the hospital for a long time. Not long ago this same man drove up with another victim with head badly injured. Our interpreter recognized the man and before he could discharge his patient asked: "Aren't you the man who left a woman here before?" The man in great fright "stepped on the gas" and drove madly down the road with his unconscious victim still in the car. "I wonder what happened to so-and-so?"

The task of the doctor as friend is often difficult. When a man beats his wife, then sympathetically brings her in to have her scalp sutured, and reviews the whole case before you hoping you will act as judge in his favor, how is one to remain the friend of both? When the patient is told to take a tablespoonful of medicine and decides that since a tablespoonful will benefit, the whole bottleful at one dose should do far more good, how is one to reprimand and yet remain the friend of the patient? And yet, in all his actions the conduct of the doctor must be such that the patient always feels, "the doctor is our friend, the mission hospital is our brother." We pray that all may find in the hospital the way leading to Him who was a Friend of sinners.

THE DOCTOR AS A FRIEND

By J. S. Maxwell, M. D., Nasser, Sudan.

WE read that many babies die in Africa. We say "needlessly." In more detail, due to feeble parents, malnourishment, infections, filth, etc. Just one illustration. I saw one African mother do this: She took a good big drink of water into her mouth and then she gathered her flock of pigeons and opened each beak in turn and putting the beak into her mouth gave the pigeon a drink. She had some water left at the end of operations and thoughtful(?) mother that she was she gave her nursing baby a drink also—same method. The true marvel is that any could ever look like that little heart stealer facing page 99 in *Friends of Africa*. They do though.

It has been my privilege—unique as far as I know—to know more or less intimately the medical work in every one of our stations in Africa except that at Addis Ababa. All our mission fields, except India, are in Africa, you know. And so I think I am correct in telling you that Dr. Fraser, the writer of Chapter III of our text book, is unusually up-to-date in her hygiene work. Nurses in training, with Assiut hospital graduating her first nurse this year, and baby welfare work and hygiene lectures probably comprehend our own medical educational work. Neither Sudan nor Abyssinia is as old in mission work as Mrs. Fraser's own years of friendliness to the black man. We shall get there, we hope, and not too long hence.

In trying to do a bit of hygiene among the blacks you must first of all get your eyes open to how much they could teach *you* about living in the only kind of conditions they have to live in—terrible, unspeakable conditions. They know how to dodge vermin for example with an astonishing cleverness. And after all the fleas do not "itch" them like they would you. All that the poor white man can do when the African's vermin descends on him in Egyptian plague numbers is to scratch his clothes to pieces. But your Nuer knows a thing or two. He digs a shallow, circular trench in the floor of his house and fills it with water and sleeps on the island. That is brilliant bug banishment. No clothes and a simple side of leather from his old cow is very discouraging to lice. "Sleep in the ashes if the fleas are biting." The Nuer is broadcasting, and we hope our flea bitten Egyptian missionaries listen in. Ashes put into a fresh wound is not bad for rough and ready wound prophylaxis. A bit of rope as a tourniquet is rational and effective for scorpion bite. Flaming the inside of the house with a wisp of grass helps to keep down the insects and also burn down your grass house occasionally. Smudge fires discourage mosquitoes . But no armless Venus de Milo would ever make a good missionary in a mosquito country. You want *extra* arms for scratching purposes.

Yes, we see progress. I think I have been here working on one universally prevalent disease—yaws—in this tribe long enough to see it on the wane. A man came to the clinic to get a nipple and nursing bottle for his motherless baby! That was day before yesterday—1928. Another man came to ask for two of the myriads of bats which poured out of an old building at sunset. He stated he would boil up said bats and a few other little trinkets and give the infusion to the baby to drink and his darling child's cold would get better. That was in 1921.

But then those things are nothing. Our real encouragement is in those who come sick in soul. Well over 2000 different Nuers must have heard an adequate Gospel, adequately, here at this little Nasser clinic, in our day. Not all believed. But about 80 of these sick have been formally baptized. Real wages those—satisfying, soul fattening rewards, for Miss Soule, Miss Huffman, Mrs. Maxwell and myself—and also for *you*. Surely you have not overlooked that glory which might have been yours. But have you done enough? That is what I am asking myself these days as I go home for another furlough. Would you like to do a truly *great* thing for HIM?

Let me tell you what some people have done. A letter came from a certain zealous woman in America. She had undertaken to interest folks in our work. She sent me a list of names of twenty young women in her circle whom she had enlisted to pray for our much needed hospital. That was about January 1928. It took a while to get things organized and going and so I figured out that it must have been exactly at the time they were first praying—all twenty of them—for that one thing—a hospital for Nasser—that this happened. And

listen well if you have lost your faith in prayer. At this very time a man walked into the office of Dr. C. S. Cleland who is a member of our Board of Foreign Missions and laid $20,000 on his desk. He wanted it to be spent for building a hospital at Nasser! Yes, I believe in faith support—this kind. Each member of this precious group of twenty is a member of the Y. W. M. S. and I cannot help but think that that has much to do with their interest and prayers.

Listen! Any mother who has been sick during this last year and the Lord has used some fine doctor to relieve your suffering; any mother or father whose child was helped similarly, I call on you for the Master (who else shall call for HIM for mine are the only doctor eyes He has here); I call on you for those 80,000 Shullas who have no doctor nor any nurse to soothe and cure! none to care if their babies even die of some treatable disease; for the Anuak who have never heard of Christ or a doctor; for the Ber tribe right at our borders here; for the Jeppa and for the Cai tribes who have never had a chance yet to hear of this Gospel which heals starting in the now and stretching on unendingly through the aeons of the aeons. When their babies get sick they just have nothing better than the witch doctor who may cut the tot or burn him or do nothing in his pitiable farce of sacrificing a sheep. Surely I am not mistaken in thinking it is not I but God who calls to you who read, for a gift like my own mother gladly gave—a son. Even a first born son. Did God ever abrogate his demand on mothers of sons as recorded in Ex. 22:29? *Pray* that boy into full, whole time work for the Master. It is a Hannah prayer—a Gideon task—a sacrifice, like God made.

Most missionary mothers pray this prayer all their lives. It is a life's calling—just one prayer. Why do *they* do this? Why so persistently labor to pull out their hearts by the roots? Because they live in and daily see the terrific needs of these people and the strenuous times the Lord has getting anyone to care. Also because day by day they experience the satisfying fullness of such a life. Why did a missionary mother who laid her dearest on earth into a swift grave in a foreign field, why did she write me last month to pray with her that her boy would want to become a medical missionary? Well we are sure not that she could get rid of the boy—just to lose him. Bless you it is certain to save him. And she will have answer too, if I read my Word aright. For I submit to you that that mother is more brave than Hannah. Hannah had her husband who thought himself better than seven sons. This woman has struggled on without her "arm" for years and the son is about able to support his mother and now she prays him out half way across the world. She is not one of those praying kind who pray one thing and mightily hope for the opposite. She prays in earnest and enlists someone whose daily contacts with utter stark need of the African makes him seek the throne in constant intercession to the Lord of the Harvest until He sends forth laborers—more and more who with the scalpel and the Gospel will be friends of Africa.

THE GREAT ROCKIES

HOME MISSION STUDY

Text: What Next In Home Missions

By William P. Shriver

Chapter III: Outlook for the Church in Town and Country

By Mrs. Haidee Ewing Rankin, Baldwin, Kansas

OUR chapter opens with three pertinent questions, "What is the matter with the farmer? What is the matter with the farmer's farm? How fares the farmer's church?" Our first thought might be that there can be but slight connection, if any, between the rural or farmers' church and home missions. There has been held a very distorted view of the agricultural situation in our country for many years. It is to be hoped a clearer vision may be gained for the sake of the temporal and spiritual welfare of both the farmer and the nation.

The farmer has recently reached a "place in the sun" for he has been thoroughly introduced to the American people during the last presidential campaign, and, it is high time that he should receive consideration at their hands. The failure of rural banks has brought concern to the banking interests of the country. Social organizations are taking an interest in rural life and affairs. "Even the blase city folk, the ultimate consumers of the framers' product, are awakening to the fact that something is amiss with agriculture." A rebuke is offered by a Western agricultural journal to the wisdom of the East, "Perhaps what is most needed in New York is a school to educate the reporters, the editorial writers, and, above all, the publishers of New York papers in agricultural matters. If these people knew more about farming and its importance to civilization, they would not be so contemptuous of Western ideas" (Text) Home mission societies are becoming greatly concerned about the rural church and well they may be. "The representatives of more than thirty home mission societies recently devoted an entire annual conference to consideration of the state of the country church." And ten of the leading denominations have provided special "departments for the promotion of town and country church work."

Mr. Felton in "Our Templed Hills" says, "For a long time we have heard of the great contribution the rural church has made to the nation, the leaders it has furnished, the ideals it has conserved, the national reforms it has made possible, and the simple religious faith it has cultivated." This the rural church has done for America. What has the nation done for the rural church? Is the same fruitage possible from present conditions? If not whence will be the "Source of supply"?

The problem appears on the surface to be one of economics but to what an extent are the fortunes of the rural church wrapped up in economics!

The church has to do with the every

day problems of life among all classes of men. Why not with those of the farmer? The rural church has become more than a home mission problem, for 75% of our American churches are rural. The Interchurch World Movement through its invaluable survey revealed rural religious conditions almost unbelievable. It emphasized the inequality of the service of the church. To illustrate, "For every thousand people there are half as many more professing Christians in New Jersey than in California and twice as many in Iowa as in Oklahoma," which does not indicate that the people of Iowa are twice as religious as those of Oklahoma, but it does indicate that the Church served longer or more efficiently in one place or the other. "If all parts of the country were equally well served by the Church, the rank of the given state in church membership would be the same as its rank in population." Religious concern should follow people wherever they go. Home missions must see to this as one of its prime obligations. But we church members must remember that Home Missions is the agency of the church and is directed by the church in its service. We learned in a study of recent years that, "Over a region imperial in extent, covering at least one third of the area of the nation, human society is not organized on the continuous plan, where farm touches farm, or home is within sight of home. It is the land of little rainfall, of high, treeless plains, of vast mountains and valleys, embracing all or parts of twelve states; and, on the average inhabited by only one family per square mile.... We have come to conclude that over one third of the nation's area does not furnish enough people living near enough together to be gathered into serviceable and efficient church units." A rather familiar illustration is that of a California county with 25,000 rural population of whom less than 2% belong to Protestant churches. It has a thousand square miles of entirely unevangelized territory known to have a population of at least a thousand people. A thousand under-privileged people! "No home missions board or general agency of the churches has proposed adequate measures to even up these differences in efficiency of the Church's service to the people. Yet they are based upon sheer brute facts of the numerical relationships of population and land, and if the Church is to serve the nation as a vast community, it must obviously equalize religious opportunity to the utmost degree possible."

What happens when people are not served by the Church?

"The religious instincts of the children as they emerge are not systematically fixed as permanent habits; the vision splendid 'fades into the light of common day' before it has had a chance to register itself indelibly upon the heart; the elementary arts of religion—prayer, praise, testimony—are not learned in their season. Spiritual illiteracy ensues.... This is true of the unfavored spots in all states and of very large areas in some states."

We return to the relation between economics and the rural church. Our text tells us that agriculture is the nation's biggest industry and that,

"In terms of investment it bulks larger than all the country's manufactories, railroads and mines put together. . . . In normal years farmers and farm workers buy nearly $10,000,000,000 worth of goods and services produced by people off the farms. . . . Out of 973,000,000 acres of land in the country available for farm purposes, only about one-third is actually under crops. From 1920 to 1925 an actual decrease in farm acreage took place, the first in American history." The situation in 1927, less than two years ago, has been presented as follows. The share of agriculture in the national income in 1910, the high year, was 21.7%, while the average the last five years has been 10.3% or less than half it was before 1914. Farm bankruptcies have been occurring more rapidly during the past three years than ever before. It is estimated that during 1926 there were 444 bankruptcies for every working day. Furthermore, as a result of this depression in agriculture, the agricultural population shrank 2,000,000 persons between 1920 and 1925, while the population of the United States increased 8,500,000. (Text)

Mr. Shriver says, "Any approach on the part of the church to the problems of the town and country life is bound to take into account the economic phase. Strong and flourishing churches are not to be reared on a distressed and bankrupt agriculture." People who are "hard up" get the "inferiority complex" and for this, one of the primary reasons, four fifths of the agicultural population do not go to church." Of course other conditions enter into the situation. For instance, over one-fifth of our rural population consists of foreign-born and their children. Surely home missions should give attention to the rural foreign-born proportionate to that given to the urban foreign-born. Mere mention may be made of the thousands, yes, rather the millions of agricultural migrants which include both women and children, the seasonal laborers, harvesters, lumbermen and loggers, the jobless, the tenant farmers—north and south (One million farmers move to new homes each year)—all of whom enter into the field of home missions.

Even from this brief survey is there yet a question about how the farmer, his farm, and his church are faring? Is there any question about the agricultural situation being a large part of home missions?

A WAY OF LIFE OR JUST A WAY OF LIVING

Can the countryside provide a "way of life" and not merely a "way of making a living"? This is the real *problem* of the *Church.* Social, economic, educational and political institutions are striving and are making great strides in their effort to better the condition of the rural people, but "To give Christ to the rural multitudes is the business of the Church. "For, what shall a man be profited if he shall gain the whole world and forfeit his life?"

Our text tells us that one economist says, "Country life is for the present sterile, dull, uninspiring because its objectives are qualitatively not different from what they were fifty years ago. Indeed the situation has

a darker side, since the dominant role of the city tends to reduce rural aims to the status of imitation; the farm family's motivation tends to become a belated effort to get a few of the same things which city people seem to want and already have. . . . Rural civilization in the United States has degenerated into dependency; it is now auxiliary to urban life." All may not agree with this view but some occasion might be found for it in increasing tenancy. Thirty-eight per cent of the farms in our country are operated by tenants. Their leases are for one year and about one-half move every year. Thousands of these tenants have no prospects of ever becoming owners, their whole effort being to "make ends meet." "These hopeless tenants furnish the depressed element in the community, one poor in spirit as well as in goods."

"Tenancy in America has been in the main a transitional stage, but it is rapidly becoming a permanent status for a large proportion of American farmers." One of the outstanding evils of tenancy is that it involves "family labor" which is unpaid labor except for a living and an interest in "the will of the deceased." Households are questioning, not the "wage" received but whether they are not being denied "human opportunity." The family is often the chief and only investment the farmer can make in his rented farm, a condition that produces discontent. "The fact is, there is a vast amount of social discontent in the farm homes of the nation due to the resentment against the conditions under which farm work is done by the family group. Occasionally a farmer purchases a farm when the profits do not justify it; this he accomplishes through the unpaid labor of his family. To establish a permanent home "is one of the noblest and most useful of the economic efforts of mankind. It is only when the farmer embarks on a speculative venture to which he finds himself sacrificing himself and his

ELEVEN YEAR OLD BOY CULTIVATING PEAS—SCHOOL IN SESSION

family that his motives may be criticized." Tenancy involves Child Labor without any question. A million and a half of children between the ages of ten and fifteen were reported by the 1910 census as being gainfully employed in agriculture, either on the home farm or working out. That this is exploitation goes without saying when we read the educational statistics. For instance, the average rural attendance in many states is not more than half the school days and the rural school terms average two months less than the urban.

HUNDREDS OF LITTLE CHILDREN WORK ALL DAY IN THE SUGAR FIELDS

North Dakota reports that an average of at least 20,000 farm children stay out of school each year for a period of sixty days to help in the wheat harvest; Kentucky's tobacco and Maryland's berries make similar records. One student of the rural situation says that the "rural exodus" of young people to the city is "a veritable strike against farm labor conditions. . . . He has left feeling a deep resentment against the price which rural youth has to pay for being born and reared in the open country." Doesn't this reveal a tremendous task for Home Missions? One denomination says it is spending six and a half times as much, per capita, "for the salvation and Christian culture of the city people as for the rural people." In order to sustain religious privileges the rural church needs the support of the city church because there is a larger proportion of children and aged people in the country than in the city, thus making the burden of the actual living fall heavier upon the country people and leaving less for education and Christian culture. City churches could make no better investment than in the youth of the country who will soon come to the cities, either as

liabilities or assets. Great changes have taken place in the urban life of the nation, but, just now as great, if not greater changes are taking place in rural America. Christianize as well as evangelize rural America and the whole of America will be evangelized and Christianized.

President Roosevelt said when presenting to Congress the report of the Country Life Commission: "Our object should be to help develop in the country community the ideals of community life as well as of personal character. One of the most important adjuncts to this end must be the *country church*. . . . Every thing resolves itself in the end into the question of personality. Neither society nor government can do much for country life unless there is voluntary response in the personal ideals of the men and women who live in the country. . . . I warn my countrymen that the recent progress made in city life is not the full measure of our civilization; for our civilization rests at the bottom on the wholesomeness, the attractiveness, and the *completeness*, as well as on the prosperity, of life in the country. The men and women on the farm stand for what is fundamentally best and most needed in our American life. Upon the development of country life rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the terrific strain of modern life; we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace."

That this aim may be fulfilled surely the rural church needs strengthening. The total number of town and country churches is 101,477 of which only 15% have full time resident pastors. The total membership is around 9,000,000 with a ministry numbering 60,000. A survey tells us, "There is still a task of church extension in rural America. We need more churches, more Sunday schools, more ministers. This need is obviously related to our need of better distribution of our existing church strength—of church organization and personnel. There is need also for more effective methods of operation." Our text quotes from a farm journal, the American Agriculturist: "The greatest religious development of the next twenty-five years in the rural towns will be fewer but better and stronger churches, with a great decrease in the bitter and selfish competition which now often exists." A survey based upon conditions in 179 counties located in 44 states and 2,356 different communities should be representative of conditions generally in rural America. This survey reveals many interesting and startling conditions, among which let us note a few. In the proportion of churches to people, irrespective of location, the variation in county averages, is from one church for 163 people to one church for 11,089, while rural church leaders would place the correct proportion of one church to every 1,000 people. More than half of the churches sur-

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The rural church may be well organized and really desirous of advancement but without leadership, just as in any other organization, it will practically fail in attaining its objective. "Wherever rural religion has declined and the children in the community are growing up untouched by the regenerating Gospel of Christ, wherever the church house is closed, that community is the silent testimony to the fact that some youth either did not hear or did not heed the call to serve. The future of the 100,000 rural churches will be determined by the attitude the young women and men of today take toward "service." No one knows of the latent talent in the average rural community until responsibility placed upon an unrecognized leader discloses it. This talent once aroused, its possessor will seek to use it and have it trained for a yet greater purpose. A director of several hundred men in an agricultural project in speaking of rural leadership said: "It would be a catastrophe for the church to lose its influence in the countryside, for a man is of much less value to himself and to society if he is without religion. . . . Men who are active in the church are also most active in all big rural movements." Thus is recognized the value of Christian leadership in all organizations that concern rural life. Many think that leadership is a "gift"—far from it. Religion may furnish the motive but patient training is necessary for real leadership.

The church is dependent upon a paid and professional leadership. Our text says of our present leadership that, "There are probably as many loyal, devoted, consecrated men in the ministry of the country church as in any similar profession anywhere. They are the victims, however, of a system which has controlled all denominations. They have been set to a highly specialized and exacting task for which they have not been trained in the denominational colleges and seminaries which they attended. And in many cases they have been ordained to the ministry with little training of any sort."

Mr. Elmer T. Clark of the M. E. Church, South, rightly declares that "The rural church must be given a more respectable place in the *thinking* of the denomination. No longer must preachers regard it as a mere 'stepping stone' to 'something better.' Men ought to elect it as their life work and prepare themselves for its problems." The same church adopted this practical policy, "A rural pastor giving his full time to the community, conducting services each Sunday, remaining four years in a parish, and receiving a minimum cash salary of $1200."

But where shall special training be found? Read again the replies of

seminaries and divinity schools to a questionnaire found on page 96 of our text. What would be the reply of our United Presbyterian Church? What proportion of our church is rural?

COOPERATIVE WORK FOR COUNTRY YOUTH

For the fifteen million children under twenty-one years of age in rural America, the rural church is a "poor agency for the training of a future Christian leadership for America's rural communities." Why?

"One-half of the town and country churches have fewer than fifty active members each, to begin with, and of this group a third do not have any Sunday school. . . . In equipment the rural Sunday schools are woefully lacking. . . . modern equipment is notably absent. . . . Most schools are ungraded, save roughly as to age. The same lesson is taught in all grades. Only three schools in ten use the graded lessons. More than one-third of the rural pastors do nothing in or with their Sunday schools, usually because they cannot reach them regularly on account of many appointments on the circuit."

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One of the most encouraging efforts is specialized training for rural ministers. A beginning has been made which will result in more extended effort by all denominations. During the past ten years, over thirty educational institutions have employed specialists to train rural ministers for their special work. They teach not only modern methods but spend part of their time in the field helping students with their plans and projects. Several churches have rural work secretaries who are doing much "to dignify the rural pastorate, to

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But the outstanding difficulty of providing and carrying on a program for religious culture and training in the country is that no single church is able to provide the skilled leadership necessary. Just here comes in the opportunity of cooperative work for the youth. Churches have been grouped so that one worker may suffice for the group. Such a leader furnishes inspiration, help and guidance to the local workers. During a single year one trained worker in Illinois directed the work of nineteen communities, thirteen village and six open country communities. The effort was a great success. The same could be accomplished in many places if there were the "willingness to cooperate."

Some mission workers have through study and experiment wrought out a program of reasonable standards for the rural church. It centers about the church, but the church is the servant of the whole community. The program includes physical welfare, stewardship, education, recreation, home and family religion, ministering to the "neighbor" in joy and in sorrow. "It points to a way of *life* for the rural community. It waits for an understanding and competent leadership, and such a leadership from the new generation of Christian youth waits until the church in America through the elimination of all wasteful and competitive effort, shall bring about conditions under which youth may with greater hopefulness dedicate its life." (Text)

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A PROBLEM

By Howard J. Buchanan, M. D., Colorado Springs, Colorado.

IN the first of this series of articles which appeared in the last issue of *The Womens Missionary Magazine*, an endeavor was made to show that Doleib Hill in the past represents a tremendous investment, an investment of life, prayer, work, and of money. In this article I hope to be able to show that Doleib Hill in the present situation represents a tremendous problem, a problem of workers, of money, and of prayer.

At present the Heastys and the Gephardts are alone at Doleib Hill. The Gephardts really belong to Nasser. Does not this present a problem in itself? By training Mr. Heasty is a minister, though from experience I know he is a very versatile man, and can do, and does do well, many things which in the ordinary day's work fall to his lot, things which an ordinary minister at home could not do at all. But Mr. Heasty being an extraordinary man, does these things. For instance he can tinker with a motor boat when its engine has gone dead and there is no engineer within scores of miles. He can shoot straight enough with a high powered rifle to kill a nasty old crocodile which endangers some black boy's life, or to

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By Howard J. Buchanan, M. D., Colorado Springs, Colorado.

IN the first of this series of articles which appeared in the last issue of *The Womens Missionary Magazine*, an endeavor was made to show that Doleib Hill in the past represents a tremendous investment, an investment of life, prayer, work, and of money. In this article I hope to be able to show that Doleib Hill in the present situation represents a tremendous problem, a problem of workers, of money, and of prayer.

At present the Heastys and the Gephardts are alone at Doleib Hill. The Gephardts really belong to Nasser. Does not this present a problem in itself? By training Mr. Heasty is a minister, though from experience I know he is a very versatile man, and can do, and does do well, many things which in the ordinary day's work fall to his lot, things which an ordinary minister at home could not do at all. But Mr. Heasty being an extraordinary man, does these things. For instance he can tinker with a motor boat when its engine has gone dead and there is no engineer within scores of miles. He can shoot straight enough with a high powered rifle to kill a nasty old crocodile which endangers some black boy's life, or to

kill meat for his table which would often go without, if he did not prove a good shot. He can preach in Shulla, or lead in Church music, or go to the clinic and take care of people suffering from sickness, or snake-bites, or scorpion-stings, even though he never saw the inside of a medical school. Until Mr. Gephardt came he directed industrial work of many different kinds. He paid off the workmen, exchanged for them their wages into cloth or beads, or various other articles which they needed, as would a store-keeper. He taught school, translated portions of the Bible, and did a hundred other things day by day which a minister at home would not even know how to do or care about doing. Mrs. Heasty has two small children, a multitude of household responsibilities, and helps her husband in many ways.

The Gephardts were sent to Doleib Hill from Nasser to help the Heastys who were there alone since the Oylers left more than a year ago. The Oylers, veteran missionaries of Doleib Hill, were there alone the previous year while the Heastys were home on furlough. By training, Mr. Gephardt is a mechanical engineer. He is a specialist with big locomotives. Fortunately, Mr. Gephardt is as versatile as is Mr. Heasty, and he can do as many things which are out of his special line of training as could be expected. But the problem in Mr. Gephardt's case is, that he belongs to Nasser. It is true Doleib Hill has him now, but Nasser needs him. While he is helping Mr. Heasty, Rev. Mr. Adair, at Nasser is doing Mr. Gephardt's work up there. More than this, he knows the Nuer language which is used at Nasser, and as yet he doesn't know the language used by the Shullas down at Doleib Hill. Doesn't that create even more of a problem?

Right now, by special delivery, for it would have to be a special delivery to help Doleib Hill out of its trouble, there is needed an industrial man to release Gephardt for his own work at Nasser, a doctor to take charge of the clinic at Doleib Hill, a nurse, and a translator, and a minister to give full time to the Evangelistic work in order to release Mr. Heasty for educational work for which he has been duly appointed. To my mind that constitutes about as big a problem as one station should be asked to face. Reader, what do you think about it? Am I right? Is it right that those missionaries should be asked to stagger along under a load which some of us are willing only to pray for, and to give money for, but which we are unwilling to help do?

The above is just the problem of replenishing workers who should now be present and on the field. Then there is the problem of new workers. Mrs. Oyler was doing work among the women before she came home. She went to some of the villages, and taught the women something of sewing, cleanliness, etc., work for which Dr. Oyler in one of his letters says, there should be a full time worker. Then if the doctor were there who should be taking the place which Dr. John McCleery was forced to leave a few years ago on account of his health, there should also be a trained nurse, for what doctor is not handicapped without the aid of a good

trained nurse? In order that the work might just carry on, without losing the capital invested, let alone dividends on that investment, we need immediately a full complement of workers. In order that the work will grow and expand we need additional workers, for whom so far we have neither dared to pray nor to ask. This problem of workers alone is enough for a volume.

Then there is the problem of money.

If an industrial man, a doctor, a trained nurse, a Bible worker, and a translator, would step forward and openly volunteer, would the money be forthcoming? Fortunately so far as equipment goes, very little additional money would be needed. Good houses, and enough to shelter all these workers, are already in existence, if only we can get workers out soon enough to keep them from deteriorating. There is a good clinic building which needs only some repairs on the roof to make it adequate for medical work for some time to come. Also, there are about a dozen tukls, or native houses there, for families of patients to occupy. Although the instruments, and medicines, and laboratory supplies would need to be replenished to some extent, there exists a good nucleus with which to begin. There is an excellent microscope there, and some other valuable things which are waiting to be used by a good doctor and nurse.

The third of these problems may be summed up in the one word, Prayer. This problem, if anything, is more important than the other two. In his unique and startling little book, "The Christ of the Indian Road," Dr. Stanley Jones tells us that India wants our Christ, but not necessarily our interpretation of Him. India wants the fruits of Christianity, but not our civilization, or the sham and hypocrisy of the so-called Christian Western world. Some of you might quickly say that such a book is all right in speaking of India with its age old civilization, its philosophy, and its ancient religions, but certainly there is no such problem as this in connection with mission work among primitive, naked, Sudanese tribes, which calls forth our attention and the need of prayer. But just now no greater problem than this confronts us, demanding our prayerful consideration for Doleib Hill. The Shulla people came as if by mass movement to accept the religion of Jesus Christ for about a year or so, at the end of the first quarter of a century of investment there, and now we find that there is a cooling off, a lack of interest, a back-sliding, from this step forward, and there seems to be no obvious reason. Is it not imperative that we get down on our knees in order to bring to them our Christ? Some of them say, "God we know, and Christ we know," but of the ways of some white people who are commonly known in non-Christian lands, they do not and will not know. This is true not only of India and of the Sudan but today it is just as true of any land in which Christian missionary work is being carried on. Is not this a problem worthy of our most humble and sincere prayers?

And then there are other problems worthy of our prayers, too. In Egypt there is a large, well organ-

ized, working, giving and praying, Christian Evangelical Church, headed by more than one hundred college and seminary trained ministers, and thousands of active laymen, who, if we, the missionaries, would withdraw, could and would go on and carry on the evangelization of their country. In China, civil war conditions made this almost necessary, and there fortunately, such a body of educated, trained and organized Christians exists which can do this. But among the stations of our Southern Sudan, there exists quite a different problem. There, few, if any, trained workers exist, who could or would carry on without the aid of the missionaries. These people intellectually, socially, spiritually, and materially, are weak, untrained, and helpless. They are but babes in Christ, and are dependent on the Church and its missionaries, in order to carry on at all. This creates a problem which calls forth prayer that we walk wisely and carefully, for if we do not interpret Christ aright to these poor, ignorant, superstitious, child-like peoples, who will?

In the Southern Sudan there are many tribes, yes scores of tribes, where not a single soul who is a follower of the lowly Nazarene, speaks their tribal language. Our Church and its missions, to whose sole work, great areas of this Southern Sudan have been granted by the British Government for cultivation, with protection which keeps any other mission workers locked out, is thereby morally and actually responsible before God and man, to carry the story of Christ's love to these tribes within the bounds of our districts; otherwise thousands, nay millions, will never know of Christ. We have work in just two stations, touching directly just a few of two of these immense tribes, and indirectly even a fewer only of a third tribe. Is not this a problem which should bring us to our knees in prayer?

Last of all I will mention the Church at home as a subject worthy of our prayers. This Church with its 175,000 members, with its wealth, with its fine young people, with its Christian homes, with all which should make it the leavening influence for all of our mission fields abroad, and for great areas of home mission work in this land, this Church seems literally to be asleep.

Little if anything is heard in these days of the tithe, which belongs to God. Months ago we were told some of our missionaries would have to be brought home, and that some of our work would have to be closed down. A conservation fund was called for, and the Church responded, but only in part. The whole denomination did not give a sum equal to the cost of one beautiful Church building in America to conserve our work in Egypt, and India, and Abyssinia, and in the Sudan. Today a number of missionaries are actually detained in this country because of lack of funds to send them back to the needy fields.

Do you think such indifference, such gross neglect of the work which would have called forth the interest of the Master, a thousand times more than beautiful Church buildings, namely the lost souls which in the day of judgment will be charted up against us, is not a problem which demands prayer?

Foreign Correspondence

SUDAN

Mrs. D. S. Oyler, Editor

The following is a stenographic report of speeches by Mr. and Mrs. J. A. Miller of Indiana, Pa., which were given at the New Wilmington Conference. The report was prepared by Miss Frances Brown, who is now in India.

L. P. Oyler, Editor for Sudan.

Mrs. Miller: "I wish it were possible to take you with me throughout our entire trip, as we journeyed those 33,000 miles in nine months, and have you see as we saw the beauties and wonders and horrors of the 24 countries through which we passed—especially to Palestine as we followed there in the steps of our Master, where we felt just a little closer to Him than before, and which made our Bibles since that time new to us.

"As we were entering Jerusalem, going through the Jaffa gate, we saw a part of the wall of the city torn down. Years before, the Kaiser came and the Jaffa gate was not large enough for him to enter, and so part of the wall was torn down. When General Allenby came, driving the Turks out of Palestine, he came to the Jaffa gate, and descending to enter said, 'Where my Lord walked to His sufferings, I cannot ride.' Jerusalem was a disappointment, because the Holy City was full of filth, degradation and superstition. We went to the Garden of Gethsamene, and felt there a feeling of solemnness as we stood under those old olive trees. We stood on the Mount of Olives and looked across the brook into the city and remembered, 'O Jerusalem, Jerusalem, how often would I have gathered thee, and ye would not.' And when we saw the wretchedness in the city of Jerusalem we thought we saw a reason: they would not come to Him.

"We went to the Sea of Galilee, and though it was dark when we reached there we were so eager to see the water that we could not wait until morning, but went down to the water's edge. In the morning it was stormy, and in imagination we saw the driven boat and the Master walking on the waves.

"The thing that impressed us the most in all of our mission fields was the wonderful transforming power of the Gospel. When we saw those people as they are naturally and then again when the Gospel had transformed their lives, they were indeed new creatures in Christ Jesus. Egypt looked good to us as we landed at Alexandria, but then any land would have been welcome, for we had been 'rocked in the cradle of the deep' and had been, as some one has expressed it, 'broadcasting the menu.'

"One of the first things that impressed us was the Mohammedan call to prayer early in the morning, 'God is great, God is great. There is no God but God, and Mohammed is His prophet.' And when this call comes, as it does five times a day, the Moslem spreads his prayer rug, and facing toward Mecca, prays. We saw a Mohammedan funeral at Luxor; a man carrying the naked body of a little child, and chanting a dirge. It was the father who carried the body, the mother staying home alone during the funeral.

"Only the eyes of the black-robed women could be seen, but they were full of utter despair and hopelessness. The despair of women in non-Christian lands is appalling. A Moslem woman is unhonored. She can be divorced immediately. We went out to see the Pyramids, and found that the wind had drifted the sand against the Sphinx; and women were doing most of the work of cleaning it away. There was a task-master over them and I

saw him strike some of the dirty, over-worked girls.

"I would like to tell you about the visit I made with Miss Criswell. There is a volunteer band there of girls who go out two by two into the homes of the town. I went with one of these Egyptian girls and Miss Criswell. We went, threading our way through little dirty alleys—and oh! the flies of Egypt! It made one think that one of the plagues was not yet removed! We passed one woman who was doing her family washing in a pan about the size of a pie-tin; yet we did not wonder when we knew that she had to carry the water two miles. We came to a court-room about eight feet by ten feet, where some women were seated on the ground, with bits of matting and a bed for the teacher and visitors. We sat on the floor, and the little Egyptian girl gave her message, while the women sat around, their arms full of children. I watched the faces of the women as they listened, although I didn't know what the teacher was saying. As we rose to go everyone must shake hands, and we did it though we remembered how they had brushed the flies from the faces of the children. However, we remembered that there was lots of soap and water at home. One woman reached out her hand saying, 'I want to meet the lady from America too' and then she said, 'When you go back to your people tell them I am thankful for the teachers you have sent us here to tell us these good words.'

"We shall never forget the reception we got at Dolieb Hill, where we were greeted thus: 'You have brought us God; You are welcome, old woman.'

"At Nasser we learned to say 'Have you slept well?' and to answer their query, 'Have you slept well, my mother?' At Nasser they give their friends the names of cows. They called Mr. Miller by the name of a very valuable ox, and me they called by the name of a little red cow.

"The question has been asked and asked again, 'Can any good come out of foreign missions?' And my answer to that is, 'Come and see.'"

Mr. Miller: "You have heard the speech-maker. I am just going to talk.

"Some people think that missionaries don't have a good time. I want to tell you a little about Assiut. We were there on Thanksgiving Day and 97 sat down to dinner. Five of these were visitors, and the rest were missionaries and their children. I don't think I ever enjoyed a day more than I did there. Mr. Giffen was there and he made the last speech.

"Dr. Giffen of Khartum, Sudan, is a wonderful man and has been doing a wonderful work there. If you could see how he is laboring there under need of buildings for those children, we would think more about giving money to build buildings in that country. Dr. Sowash had a wonderful school for boys and was doing a wonderful work. They have little dens with boys in there studying, the temperature 95F in the shade, and yet they must be cooped up there to study because there is no adequate building. At Khartum North, Miss Grove has a beautiful school for girls, and they need a school there twice as large as it is. Why not have it? Because we are not doing what we should do to send the Gospel into those darkened lands. Mr. McKnight is teaching those boys to farm and when they go home they have the Gospel also to teach their people. Yet he has no building in which to teach those boys except his house. We should be ashamed in this country that we are doing so little! Dare we say that we are doing our part as United Presbyterians?

"We traveled eight days up the Nile and the farther we went the heat became hotter, the people darker, and the grass scarcer. Dr. Oyler went out early in the morning and got a big congregation for the

Sabbath service. A witch doctor has been converted there by Dr. Oyler, and that man said to Dr. Oyler that day, 'I only got to talk to five people today.' Only five people today! How many of us have talked to five people today about our Lord?

"To get to Nasser we sailed up the Sobat River with Rev. Smith and three natives, with three guns that we might do some hunting. I never in my life heard a man offer prayer like Rev. Smith does: he doesn't make prayers, he just talks to God. On the journey up we shot 26 crocodiles. One day we found a dead fish, a large one, and the natives brought it along and that night after camp was made they took that filthy, evil-smelling thing back from camp and had a feast with it. Why? Because they never get enough to eat; they are always hungry.

"I had a great deal of fun with the boys going up the river by taking out my teeth and showing them to them. And when we got to Nasser one of them said to Rev. Smith, 'Your friend must be very old; his teeth come out.' That first night in Nasser a whole crowd of them came into the house and asked to see me take out my teeth, and the next day another came to me and offered me a piastre and then pointed to his mouth, so I knew he too, wanted me to show my teeth. If the U. P. Church doesn't get busy, I'll have to go back there and earn piasters by showing my teeth. The work being done at Nasser is wonderful; no hospital, yet the work goes on; the Gospel message is given and then treatment and operations under those conditions.

"I wish you could see little black Sambo. Sambo's mother died when he was born, and Miss Soule took him to raise. She is also looking after six other girls and giving them one meal a day. Sambo is five now and can tell the story of Jesus to those who come to the clinic.

"After this Conference, are we going back to do nothing? Or are we going to get busy and do the work we should do? In one year in this country we spend three billion dollars for tobacco. I wonder if we give a tenth? For candy, one billion in a year; for soft drinks, one billion. Do we need that? For cosmetics, eight hundred million. Let us go back home and see to it that our church sends out there ten missionaries who are detained at home and the ten new ones who are waiting to go. They are waiting—waiting—waiting for you."

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

ADDIS ABABA GIRLS' SCHOOL

How shall they teach except they be sent?

By Mrs. Florence Davison Eiler.

I went a few weeks ago over to the old Girls' School. The new doctor had just moved in and it was all quite different; no symptoms of school life remained. In fact the only thing which rather gave away the purpose for which the house had been built was the combination school and dining room which is considerably too large for any room in the home of a family of ordinary size. A beautiful new white bath tub had just been installed; it reminded me of the shallow tin *tishts* which had done service before and which were forever spilling over and making the stone floor cold and slimy. It reminded me too of a time when one girl had refused to take her weekly tub in what she called "that pan" because she had a perfectly good bath tub at home; she would just write her father to send a mule and a servant and she would go home to take her bath, coming back as soon as she was dry. A

ceiling had been put in where had been only rafters before and I thought rather gleefully of the bats which had been accustomed to gain entrance there and which would now find their right of way taken away.

The new doctor had lovely furniture and the living room looked like a bit of real America. Of course as far as beauty was concerned there was no comparison between the past and the present and yet I thought rather mournfully of the conglomeration of furnishings which had been there before, collected for the most part from departing missionary families. When any family left for home or was transferred to another station they, knowing the need of the school had very kindly left for us such things as they could not or did not want to take with them. The color and the finishing and all had not always corresponded but that did not matter, they rarely do in Abyssinia anyway. I thought quite mournfully too, of the little dark faces which had formerly peered out from behind something, grinning at each other or at me or just to themselves. Somehow I seemed to remember them only as smiling faces although there were many times when they did not smile. The very first day of school for instance, so long ago, when some one had used the brand new towels in the bath room as a handkerchief and when we asked who had done it, not one knew anything about it, of course. The old joys and the old troubles came trooping back just as the line of dusky faces filed past me as I sat.

For more than a year the school has been closed awaiting a teacher. The girls who were there are well scattered. Several are in schools maintained by the Swedish missionaries. Several are at home because their parents refuse to allow them to attend the Swedish schools. It would have been the best thing in the world for them to have gone and lived in the simple native way as the girls in those schools do; European manners and customs could come later. We can't just approve of their idea, it savors too much of pride and snobishness; but the idea is there. They want their girls to learn to live as we live and because of that there is a real need for our school; it fills a place which the other schools as they are now cannot fill.

"We want *that school*" said a man not long ago in talking about sending his daughter elsewhere.

One girl is married and too young entirely. We received invitations not long ago to come and help celebrate her fourteenth birthday. Matronly airs sit rather well upon Lakatch however, in spite of her youth; she has acquired a very pleasing happy medium, a combination of what is Abyssinian and what is European. Such things she has learned and her likewise young husband remarked full of pride that she would soon be just like an English girl. The tea cakes she had made herself and they were very good; the rather embarrased manner of childhood had disappeared and she talks English quite well. But I wondered if in her two years at school she had learned enough of the love of Christ to make any difference in her life and in her home. Abyssinian homes so need Christian wives and mothers. A young man of my acquaintance, a member of the Swedish church and always very well spoken of by the missionaries, was unable to find a wife who had learned to know as he had the real Christ. And so he took unto himself a wife who was a member of the native church. Since then he has lost his position, has taken his sister out of the mission school and has begun to frequent the many drink shops of the town. I saw him once since coming back to Addis Ababa and I scarcely recognized him as the same man. I do not say that all this has happened because of his wife; I scarcely know her at all. But surely a wife who loved Christ and justice

and truth and honor and right living would have helped to keep him in the way.

One of our girls, the daughter of the Abyssinian Minister of Foreign Affairs is in school in England. Last year four girls, including a daughter of His Highness Ras Tafari left Abyssinia to be educated in England. Boys have often been sent out of the country for education but this is as far as we know the first time any girls have gone. But there are many, many homes where the finances will not permit of an education out of the country and anyway, often the parents would not allow their daughters to go so far from home; they have some rather straight-laced ideas about girls. And it is because these cannot be sent to the schools that we want to bring the schools to them. For a long time we had prayed that some one would be found to come out and take over the school in Addis Ababa and you may know how joyful we are to hear that a teacher is coming. Of course the new teacher cannot come too soon as far as we are concerned. And time goes so fast; especially in America it goes fast and before you know it she will know all about Amharic and our school will again open its doors. And by that time how we hope that the school can be put on a different financial basis. It is with the hope that the new teacher may be spared some of the troubles that bothered the other one that this is written. Perhaps some of you who read this will keep this need in mind, and will make it possible for the Board to take over the support of the school. Living has begun to soar in Addis Ababa. It is doubtful if the Abyssinian fathers will be willing (and some of course will not be able) to pay any more than the ten dollars a month which they paid before. But the girls need school—the hundreds of dirty, ignorant, unhappy little girls which fill the streets of Addis Ababa as well as the idle grown-up-before-their-time little girls of the rich. And shall they grow up not only without education but without a knowledge of the love of our Savior or will you give it to them?

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

TANTA SUMMER SCHOOL FOR BIBLE WOMEN—1928

By Miss Ethel L. Weed, Alexandria, Egypt.

It was the privilege of the writer to be a member of the committee in charge of the Tanta Bible Women's Summer School this year, and consequently to spend twenty-five days in Tanta in July and August helping Mrs. Coventry and Miss Paden make the machinery of the summer school go. The dates of the school were July 18th to August 7th. We were there to welcome every one of the twenty-four "boarders" as she arrived at the Tanta Community Center. It was ours to fellowship with them during three weeks of spiritual feasting, and ours to see them off on their various trains and to see that everything of the community center equipment was put back in order before our departure.

Much credit is due Mrs. Coventry as chairman of the committee, for the success of the summer school. Yes, what she said went, even with Ahmed —Little black Ahmed of the commissary department, who has contributed much to the success of several summer schools through his faithful service.

The Bible Women, to a casual observer, might be said to present a motley array, for, as one looked upon

them sitting in class, one saw elderly women with their hair in twisty braids down their backs and wearing *mandeels* (kerchiefs) over their heads, dressed in simple *galabeas* of the type their grandmothers wore, and young girls dressed in pretty voiles with their hair drawn back in becoming knots on the back of the heads; some were dark, and some were fair; some beamed back at one a kind-hearted appreciation of one's efforts, and some showed an intelligent grasp of thought and jotted down for future *use* or perusal the thoughts presented. But they had all come with a common purpose, and they were all right there when Scripture quotations were asked for, or other tests applied that called for a knowledge of God's Word. A guest from America, a pastor's wife from an active and growing church in the Middle West, ran in for a few minutes one morning to see the summer school. She remarked the strong contrast between the faces of the women she had seen on the streets in Cairo and the bright, eager faces of these messengers of the "Good Tidings." She thought it would be a great boon to their church and city in America if there were workers to do there the sort of work these women do here, carrying the Gospel into the homes.

And, oh, the feasts of good things they were given to enjoy and to profit from—Miss Paden's devotional studies, Miss Anna Y. Thompson's, Shiek Kamel Mansour's and Dr. Zwemer's instructions in methods and inspiration for teaching their Coptic sisters and for "evangelizing their Moslem neighbors. Miss Nellie C. Smith conducted a study of the life of Paul, Dr. H. E. Philips led in a study of 1 Corinthians, Mrs. W. H. Reed led their thoughts in the consideration of some of the women of the Bible, with their problems, their failures, and their triumphs. In the "thanksgiving meeting" at the close of the summer school there were many testimonies to the benefits received from these studies. Miss Hosack devoted an hour a day for a week to the consideration of child welfare and health, taking as her theme, "The Clinic as an Opening Wedge for Evangelistic Work", and giving practical demonstrations of bed-making for various kinds of patients, and of making mustard plasters and flax-seed poultices. The writer had charge of the song period and of the calesthenics, and was much pleased with the response to her efforts.

During our second week the Pastor's Institute was in session in the Tanta Girls' School (Mary Clokey Porter Boarding School). They held evening meetings of a popular nature simultaneously in the school and in the church. The summer school availed itself of the privilege of attending several of these meetings. Rev. Ghubrial Rizqualla gave us an hour on each of two afternoons leading us in the singing of a group of Arabic temperance songs recently gathered together for publication by a committee in Cairo. We were greatly interested in Dr. Philips' lecture, given one evening at the Community Center on the subject "The Stones Cry Out". He showed us steriopticon pictures of rocks—archeological "finds" which confirm Scriptures. And Dr. Zwemer led us to the heights in his devotional addresses on the evenings of the last week of the summer school.

One Bible Woman, when asked if she would like to have a rest from the summer school—if she thought it would be a good idea not to have it next year—replied, "Why, it is the best month of the year to us." We think it, truly, very worth while, for the inspiration, for the fellowship they receive, for the blessing that it brings to each of us who attends.

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

THE ANNUAL MEETING OF THE INDIAN MISSION

By Miss Janette M. Howland, Jhelum, India

MISS JANETTE M. HOWLAND

One of the high spots of the year for us in India is our Annual Meeting.

It is a time to which we look forward for months as one of spiritual fellowship and uplift. The days of Devotional Meetings are always followed by a week of business, which this year extended two days longer, because of the extra time required for the momentous problems now facing the Mission.

Probably the greatest problem is that of closer relation with the Punjab Church and Synod. Many feel that the time has arrived when the Synod should take over more responsibility and cooperate more fully in the extension of Christ's Kingdom in this land. A forward step was taken when the Mission voted to accept Synod's offer to give 6000 Rupees (about 2000 dollars) for the work in the Boys' Industrial Home in Gujranwala. They are also to have one fully cooperating member on the Board of Directors. Two more lady Missionaries were appointed on the Committee on closer relationship with Synod. The women of the Church are already well organized and are taking a very active part in the financial activities of the Church. Yearly they contribute a large sum to the Home Missions and it is hoped that a plan may be worked out whereby they may take their rightful place as an essential part of the Bride of Christ in the Punjab.

Another very important thing that we have to consider these days is how to cut down the work that is so dear to us out here. It is hard to know where to close work, for it all seems so important. After much consideration and prayer, it was decided that, if the impending reduction really comes, the Gujranwala Boys' High School will be closed in the spring. The Government schools are being greatly improved, so the boys will not be left without an opportunity to receive an education, but closing this school closes one of the best opportunities we have for teaching the Bible. If the Home Church could have the privilege of sitting in a Mission Meeting during such discussions and of listening to the pleas presented for keeping the work open, and could see the need from this side of the world, surely there would be more money coming into the Lord's Treasury. There would be no need for His Church to retrench.

It was with much regret that we decided to sell our Mission Compound, land and two bungalows, in Lyallpur, to Government. The Mission acquired this land years ago, at a nominal sum, when it was but a barren desert. It is now considered one of the most beautiful Compounds in the Mission, and has been consecrated by many years of prayer. It is hard to think of its being stripped of its beauty and made a grain market to be trampled under foot of man and beast. The city is growing so rapidly that this step seems necessary from the Government's point of view.

One night during this week of business was set aside as "Social Night", when we forgot our pressing problems and indulged in a good laugh. One feature of this occasion was the presentation of a thirty year service pin to Miss Henrietta Moore. We all rejoice with Miss Moore that she has been allowed to spend so many years in the vineyard out here, and we trust that the future has many more in store for her.

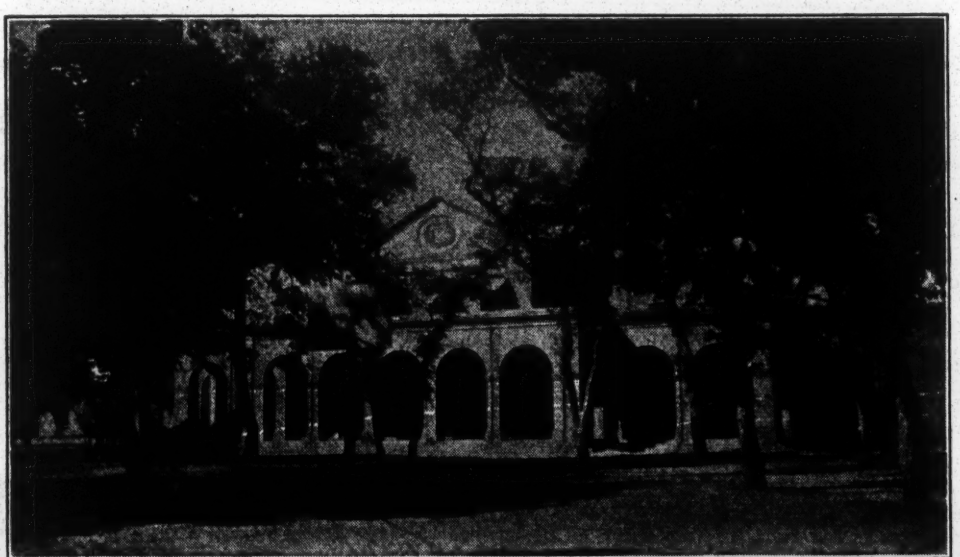
On the last Sabbath, God very definitely spoke again to our hearts through one of His servants. We were again called upon to present our bodies a living sacrifice unto Him. Surely it is only when we, as members of His Church and as missionaries are willing to do this, that our problems will be solved and the work of His Kingdom be advanced according to His will and plan.

DEVOTIONAL DAYS OF OUR ANNUAL MEETING

By Mrs. P. A. Miller, Lyallpur, India

The Devotional services preceding our business sessions of Annual Meeting are always looked forward to with keen anticipation by us all. The Committee in charge of our Devotions request different members of the Mission to prepare to lead us some months before our gathering together in Sialkot in October. Frequently the subjects for the sermons or talks are assigned, giving the leaders ample time for prayerful preparation. It seems remarkable and an evidence of the work of the Holy Spirit that so many people dealing with various aspects of the one general theme shall so supplement other messages as to make a beautiful whole. This was true in a marked degree in the exercises this year.

Our special verse was, "We are Ambassadors for Christ" (2 Cor.5:-20) and all the studies were upon the life and work of the Apostle Paul. The Reverend Osborne Crowe had been asked to prepare the three main Bible Studies: The Preparation of a Great Missionary, The Work of a Great Missionary and The Teaching of a Great Missionary. His work of preparation had been so well done that, although he was laid aside through illness in September, and had to undergo a major operation, the studies were practically ready to be delivered and the Committee was able to persuade Mrs. Crowe to read them in Mr. Crowe's forced absence. Mrs. Crowe presented the splendid



CHRISTIAN TRAINING INSTITUTE, SIALKOT, INDIA

Where the Annual Meeting was held. The hall is in the center of the building, the prayer room at the right. Over to the left one can see a little of the building where we eat.

studies so well that they were a joy and inspiration to us all.

As the life and character of Paul were brought before us, showing the intensity and strength of his nature, at first in persecuting, and later, in preaching Christ; the intensiveness of his work and the extensiveness of his influence and vision of service; his courage and persistence in the face of persecution and opposition; and, above all, his love for his Master, expressed in the absorbing passion of his life, to preach his Crucified and Risen Lord, coupled with his love for those to whom he ministered, it made us realize how truly great a missionary was this man who was wont to rate himself as "the least of all the saints." Measuring our own lives as missionaries by this giant of spiritual power, has made us long to be more like Paul, so that we could dare say to our Indian brethren "Be ye imitators of me, as I am of Christ;" and express our love for the Indian Church as Paul did in his letter to the Thessalonian Church, "We were well pleased to impart unto you, not the Gospel of God only, but also our own souls, because ye were become very dear to us."

All the other messages brought to us in these four days were rich in spiritual food and emphasized other phases of Paul's ministry and message. Saturday is usually set aside as a day of special prayer—and the sermon of that evening is a Preparatory Sermon for our Communion on the Sabbath. We all regard this Communion Sabbath as the "great day of the feast;" year after year it forms a climax to our Devotional Days. The little daughter of Rev. and Mrs. Earl McConnelee was baptized by her grandfather, Dr. J. A. McConnelee. This was a sweet and solemn part of the morning service preceding our gathering about the Lord's Table.

The Vesper Services are held out-of-doors about sun-set on the Sabbath evening and are most helpful, being given over largely to personal testimony and to praise. These are times when we feel drawn very near to each other and to our Master, as we share each other's experiences of success or failure and make new resolves, by His Grace, for the coming year.

During all our services we enjoyed excellent music by the choir under the direction of Miss Louise Scott. Some fifteen of our number have fine voices and their leadership in the general praise as well as the special anthems is greatly appreciated by us all.

A CHRISTIAN, VILLAGE WEDDING

By Miss Laura Reynolds, Sargodha, India.

MISS LAURA REYNOLDS
Sargodha, India

"I wish those people would hurry and get married." The third night of noisy firecrackers brought forth this remark. Marriages in India do occur early but they are not performed in a hurry. The average couple at home can accomplish in less than half an hour a ceremony that takes two or three days out here. Which all reminds me of a village wedding to which we were invited last winter.

When we pitched camp at "Thirty-Eight" we didn't know a wedding was about to be but the first evening we got the news and promise of an invitation. The next three days came and went without any further men-

tion of the marriage so we decided it must have been postponed. The evening of the third day we heard the band (one bag-pipe, one cornet and a drum) as it announced the arrival of the groom's party. There was great rejoicing and noise until the early morning hours, despite the rain, when the groom and his party rolled up in their blankets and went to bed on the floor of the mud school house.

The following morning about eight o'clock the bride-to-be's mother came to our tent and said the wedding service was about to be read, could we come. We asked what time it was to be and were informed that "When you are ready we'll have the ceremony," and "shall we eat before or afterwards?" We said we could be there in an hour and it would be better to eat afterwards.

When we went to the house, one room with mud walls, floor and roof, only one door and no windows, we found things were being begun. The bath water for the bride was about to be heated. We were invited, because of the rain, to sit in a neighbor's house of similar design until a little more progress had been made. A skid across the muddy courtyard with a few dodges around the cattle brought us to the neighbor's where we made ourselves at home for more than an hour. By and by we heard that the bathing was to take place. Harry Lauder must have had some inkling of this rite when he wrote "I think I'll get wed in the summertime," for those were my sentiments exactly (a rainy day in winter can be cold). The girl crouched on a board in a corner of the yard while her mother poured water over her. A number of young women crowded around, one holding a cover to throw around the girl as the pouring ended. She walked bare footed over the muddy yard to the house. It took another hour or so to get her hair dried, greased and properly braided. In the meantime the rain stopped and a portion of the yard was given three successive sweepings before a stretch was spread out for the wedding. The of burlap borrowed from an oxcart, groom and party, including the three-piece band, came in throwing half-cent copper coins about for the children. The men sat down cross-legged on the burlap with the barber (a barber acts as master-of-ceremonies for each party) in the middle carefully guarding a much decorated tin trunk.

"THE BRIDE"
A girl of India dressed for the wedding.

When the bride was ready for her wedding clothes, (The groom furnishes the trousseau) her barber came with two immense brass trays to receive the wedding outfit.

By twelve o'clock all was ready and the bride was carried out and put on a tiny, very low chair with her back to the groom. The ceremony was read, impromptu, by the pastor who had to ask the huddled-up bride five times to say "yes", such is the modesty of Indian maidens.

The meal had not yet been prepared so we returned to our tent and were summoned about four o'clock to the wedding feast.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

A DREAM

The Interpreter led me up to a beautiful hillside overlooking a valley through which stretched for miles a broad high-way from East to West.

"Look" said the Interpreter, "who comes yonder"! I looked and beheld a great multitude of children. I heard them singing as they gaily ran along; I saw their happy faces as they passed.

Following close behind were girls of older years happy and earnest in their talk. Then I saw a great company of women coming. The children had been so many, they had skipped so fast, they had broken rank so often that I could not count them but there were thousands of them.

Now I began to count as the women came along. On and on they went, hour after hour. Had my interest been less I had wearied standing there.

I noticed that each woman carried a green covered Magazine and the children carried a wee white magazine with the picture of a beautiful little one on the cover.

There were two women whose faces were unusually happy. One had pages and pages of names which she kept reading over; in her hand bag she carried little boxes. "Three times as many; three times greater than ever before" I heard her say. The other little lady with a great ledger under her arm stopped occasionally to make an entry. "Three times as much as ever before" she echoed.

I noticed some young women leaving the line of march, donning traveling suits and going to the station. Their baggage was marked "Kentucky", "Tennessee", "Egypt", "India", "Sudan", "Abyssinia" and I saw one whose face was suffused with tears—tears of joy as she exclaimed "Never were there so many before."

On and on they marched until I counted 90,000 women.

"Is this a miracle?" I asked.

"No, no said the Interpreter this is but the natural result of a sensible, rational plan. For years only *one-third* of the women of the church participated in her missionary work. The other two-thirds were inactive because they were uninformed. The one-third decided that information was vital and fundamental in any plan for enlisting these women. Hence by various means they placed a Junior Missionary Magazine in every home where there were Juniors, and a *Womens Missionary Magazine* in every home in the United Presbyterian church. Behold the result!

90,000 women enlisted in the missionary work.

90,000 women bringing their gifts and Thank-Offerings.

90,000 women happy and joyous in having a part in this great task.

3 times as many women participating.

3 times as much Thank-Offering.

3 times as many Life Members.

3 times as much in the General Treasury.

3 times as many volunteers for the field.

My heart was filled with joy. I heard the voices of the children coming from afar:

"Oh let the children of Zion, Be joyful in their King."

The clear voices of the girls were wafted from the distance:

"Tell all the world His wondrous love
Tell heathen nations far and near."

Then the rich full voices of the women fell on my ears:

"Earth's utmost bounds shall hear and turn
All tribes and realms thy worship learn."

Suddenly the voices grew indistinct; the figures became dim—"Oh" I said "This is but a dream."

"Fear not, said the Interpreter, "Today it is a dream; tomorrow it shall come true.'

* * *

WHY EVERY MEMBER OF THE MISSIONARY SOCIETY SHOULD BE A READER OF THE MAGAZINE

No one wants to be un-informed on vital questions of the day and so one reads daily papers, magazines and books seeking information on all subjects of live interest.

A club member seeks information helpful to her as a member of her club; a member of a missionary society should likewise seek information on missionary subjects.

Our *Womens Missionary Magazine* is conceded even by women of other denominations to be one of the very best missionary magazines published, bringing to us up-to-date facts such as can be gleaned from no other source; facts and figures on lives, schools, churches, hospitals and evangelistic work in the Home land as well as the distant lands across the seas.

A member of the Women's Missionary Society should read the Magazine as familiarity with the Magazine brings to the reader the personality of the Editor, the Co-Editors, members of the Women's Board and the Missionaries on the Fields, fostering the desire in the mind and heart of the reader to help in the great work.

Dr. Chas. Watson said in one of his fine addresses, "Knowledge of missions brings Prayer, Prayer brings gifts of service and money.' '

Information received from reading the Magazine arouses the heart interest of the reader, broadens the sympathies, and the prayer life and stirs the reader to give of herself and her means.

—Mrs. I. H. Milliken, Aspinwall, Pa.

We belong to an organization that has three objectives: to develop the missionary spirit, to secure a more complete consecration to Christ and His cause, and to assist the work of the Women's General Missionary Society. *The Womens Missionary Magazine* supplies facts for the development of

the missionary spirit, makes appeals for a more complete consecration to Christ and His cause, and gives in detail the work of the women of our church. Said a farm woman recently, "We couldn't live without the Farm Journal!" Should any member of a missionary society say, "I can live without *The Womens Missionary Magazine?*"

Mrs. C. C. French, Washington, Pa.

Why should every member of the Women's Missionary Society read *The Womens Missionary Magazine?* First—Because there is no other reading matter published which will inform her of the work that is being done in all our mission fields in such an intensely interesting and forceful way.

One cannot read *The Women's Missionary Magazine* and not be led to a deeper and more enthusiastic interest in all the missionary work of the church; "An Informed church will be a Transformed church."

The Womens Missionary Magazine emphatically informs us, and lovingly leads us to a deeper interest in, and love for those who are looking to us for the Light of Life. It keeps us interested and informed on every department of work undertaken by the W. G. M. S.

The letters from our Foreign and Home fields alone are worth more to us than the price of the Magazine. The illustrations and missionary pictures are wonderful. The first page, "A Little Time Apart" is a precious gem for our spiritual uplift.

The letters from our beloved Foreign Secretary are precious gems of information and encouragement and strengthen every member who reads them to a deeper interest and love and more earnest prayer for the immediate needs of our work and workers.

Mrs. H. N. Cornes, Trafford, Pa.

What woman does not enjoy receiving a letter? Every issue of *The Womens Missionary Magazine* contains several letters from our missionaries that are not only interesting, but full of information. Many of the writers we have not met, but if we are readers of the Magazine we are well acquainted with them, and with the work they are doing. They are our representatives in the work for the Master, and should have our cooperation and our interest. We cannot be interested in a work we know little or nothing about, and we will not pray or give as we should unless we know. Not only does the Magazine give us information of the work in our Foreign Fields but also in the Home Fields. The annual report of the W. G. M. S. is more complete than any delegate can bring to us. Our August number with its report, and collection of excellent photos is truly "A Book of Remembrance."

The price of the Magazine puts it within the reach of all, and being the women's own publication, each woman of the U. P. Church should feel her responsibility in helping along this part of the women's work, in so

doing she helps herself, for the Magazine contains information that can be secured in no other way.

Mrs. G. C. Kuehnert, McDonald, Pa.

* * *

CONFERENCE ON THE CAUSE AND CURE OF WAR

The fourth National Conference on the Cause and Cure of War was opened with a banquet on Monday evening, January 14, at the Hotel Washington, Washington, D. C., at which Frank B. Kellogg, Secretary of State, gave an interpretation of the Briand-Kellogg treaty from the viewpoint of governments.

The conference, brought together 1,000 delegates appointed by the ten national women's organizations affiliated with the National Committee on the Cause and Cure of War. The Council of Women for Home Missions and the Federation of Woman's Boards for Foreign Missions are in this affiliation.

The conference marked the conclusion of a campaign which the committee has been waging on behalf of the Briand-Kellogg Pact in which there have been held 10,000 meetings covering each of the 48 states with 51 state and sectional conferences in 39 states.

An astonishing change in public opinion in favor of peace pacts instead of wars to settle international differences has taken place in the five years since the committee has been organized. This might almost be called the peace-making century so radical and enormous has been the shift in favor of actual commitments between nations in order to eliminate war.

* * *

HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS

The Council of Women for Home Missions met in the Presbyterian Church Atlantic City, N. J., January 9-10.

Twenty years ago at the suggestion of the Baptist Woman's Board this organization came into being. There was a longing among Christian women for closer cooperation and a fuller measure of fellowship in service on behalf of their country.

The succeeding years have been richly fruitful in the preparation and distribution of Home Mission text books, in sponsoring Home Mission Conferences and Summer Schools, in arranging for an inter-denominational Day of Prayer and in caring for Home Mission interests in schools and colleges.

As the years went by new tasks were assumed. Special objects added were the Migrant Work and Providing Christian Workers for Indian Schools.

The addresses given on "Indian Youth of Today" and "Migrants in the Making" were of deepest interest.

Part of the offerings taken on the World Day of Prayer are used for these two interdenominational enterprises.

Other subjects discussed, that show the widening scope of the Council's activities were: National Interracial Conference, Pan-Pacific Women's Conference and Law Enforcement.

For years there has seemed to be a need for bringing together in closer relationship the interdenominational groups throughout the land. The Council of Women for Home Missions and The Federation of Woman's Boards for Foreign Missions are uniting in a movement called the National Commission of Protestant Church Women. More than 800 local missionary federations will thus be drawn together for a common cause, and others will be formed.

It was a pleasure to the women of our own church to know that Mrs. John Ferguson who has served as President of the Council for five years has been chosen president of the new organization.

There were joint meetings held with the Home Missions Council, whose delegates were all men. Every report was heard with interest and every address was inspiring.

A great Home Missions Congress is to be held in Washington, D. C., November, 1930. The leaders in home mission work are coming to realize as never before the need of making a thorough study of the task.

Three commissions are at work giving extensive study to The Task of Home Missions, The Administration and Promotion of Home Missions and Cooperation in Home Missions. The reports of these commissions will form the basis of the program for the Congress.

Mrs. Wm. Cook, Mrs. R. E. English, Mrs. John P. White and Dr. J. C. Pinkerton represented the United Presbyterian Church in the Council.

* * *

WORLD DAY OF PRAYER

February 15, 1929

Theme: "That they all may be one."

Testimonies from hundreds of communities in the United States and from many other countries show that the World Day of Prayer is bringing women together in a beautiful and helpful fellowship.

Even though you may have no plans yet for the observance of the day it is not too late to make plans.

Send for programs and supplies to Literature Secretary, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

Answers to "KNOW YOUR MISSIONARIES" in January Magazine.

1. Miss Mary E. Coie, Wadi Halfa, Sudan, 1919.
2. Miss Anna Y. Thompson, Cairo, Egypt, 1871.
3. Miss Marion Paden, Zagazig, Egypt, 1920.
4. Miss Ella Barnes, Fowler Orphanage, Cairo, Egypt, 1911.
5. Miss Elizabeth McCahon, Sialkot, India, 1875.
6. Dr. J. P. Simpson, Jhelum, India, 1902.
7. Miss Mary A. Lawrence, Rawalpindi, India, 1893.
8. Miss Ruth C. Beatty, R. N., Addis Ababa, Abyssinia, 1920.
9. Miss Laura Sawhill, Home Missionary, Spokane, Washington.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

ANNUAL PRESBYTERIAL REPORTS

The success of the Thank-Offering each year depends upon the work being done in the Presbyterials. This work is accomplished by the local Thank-Offering Secretaries with the faithful cooperation of the Presbyterial Secretaries. As soon as the Thank-Offerings are presented the report is filled and sent to the Presbyterial Thank-Offering Secretary. From these she makes her Presbyterial Report and forwards it to the General Secretary.

Our readers will be interested in reading the list of reports that have been received to date, which follows herewith:

Presbyterial	Secretary	Date Received
1. Idaho	Mrs. C. J. Brinkley	December 14, 1928
2. Pawnee	Mrs. M. B. Maxwell	December 17, 1928
3. Des Moines	Mrs. W. F. Graham	December 19, 1928
4. Oklahoma	Mrs. A. J. Carnahan	December 19, 1928
5. Indiana	Mrs. Nellie P. Jackman	December 19, 1928
6. Argyle	Miss Jessie Cleland Leigh	December 26, 1928
7. Tennessee	Miss Eva C. Fowlkes	December 27, 1928
8. Omaha	Mrs. J. A. Bryans	December 29, 1928
9. Indiana Northern	Miss Jennie Richards	December 29, 1928
10. Delaware	Miss Elizabeth Fletcher	December 31, 1928
11. Colorado	Mrs. R. A. Lawhead	December 31, 1928
12. Big Spring	Mrs. G. E. Anderson	January 2, 1929
13. Spokane	Mrs. F. E. McCani	January 2, 1929
14. Albany	Mrs. Jacob F. Banks	January 2, 1929
15. Texas	Mrs. L. M. Parr	January 2, 1929
16. Chicago	Mrs. William Robertson	January 4, 1929
17. Monmouth	Mrs. B. D. Hill	January 5, 1929

Life Members

LIFE DIRECTORS
$300.00 each.

Memorial Roll

Mrs. Matilda Fotheringham, By W. M. S. of the Seventh Church, Philadelphia.

Mr. J. Charles Hare, By Mrs. J. Charles Hare, Pittsburgh, Pa.

Mr. Fred Sebring, By Mrs. Fred Sebring, Sebring, Ohio.

Active Roll

51. Mrs. Effie Lukens McKee, Beloit, Kansas. By her husband, Charles M. McKee.
52. Mrs. R. E. English, Grove City, Pa.
53. Mrs. A. M. Scott, Braddock, Pa. By her daughters.
54. Mrs. Joseph A. Dickey, Pittsburgh, Pa.

LIFE MEMBERS
From Dec. 1, 1928 to Jan. 1, 1929.
$25.00 each.

135. Mrs. Margaret E. Elliott, Slippery Rock, Pa. By Plain Grove W. M. S.
136. Mrs. Carl Davidson, Ellwood City, Pa.
137. Mrs. S. T. McKim, Elwood City, Pa.
138. Mrs. Luella Kerr Cuppett (In Memoriam) By her daughters, Louise and Isabel Cuppett.

139. Virginia Fenton, Lowellville, Ohio. By her friend, Mrs. Will G. Cowden.
140. Mrs. Homer Phillips, Lowellville, Ohio. By a member of Mahoning W. M. S.
141. Mrs. Harold M. Caldwell, Mansfield, Ohio.
142. Edith C. Caldwell, Pittsburgh, Pa.
143. Dorathea Beck Barto, Pittsburgh, Pa. By Mrs. Ralph S. Adams.
144. Mrs. William H. King, Jr., Pittsburgh, Pa. By her husband.
145. Mrs. William G. Simpson, Pittsburgh, Pa. By Mrs. Charles Campbell.
146. Mrs. Charles Campbell, Pittsburgh, Pa.
147. Mrs. H. B. Long, Pittsburgh, Pa. By a friend.
148. Helen Eberg, Pittsburgh, Pa. By a friend.
149. Mrs. Jennie Tidball, Oakdale, Pa. By Loyal Daughters Bible Class.
150. Sue Foster, Pittsburgh, Pa. By a friend.
151. Sarah Dennison, Pittsburgh, Pa. By Mary E. Graham Y. W. M. S.
152. Mrs. R. S. Adams, Pittsburgh, Pa.
153. Mrs. S. C. Tharp, Denison, Kans. By Mrs. J. B. Porter.
154. Mrs. H. H. Bogle, Pittsburg, Kans. By her husband.
155. Mrs. M. O. Harshman, Pittsburg, Kans. By her husband.
156. Mrs. James Fennimore, Pittsburg, Kans. By her husband.
157. Mrs. E. L. Palmer, Pittsburg, Kans.
158. Mrs. Catheryn Slinguff, Canton, Ohio. By Bedford Ave., W. M. S.
159. Mrs. E. A. Smith, Birmingham, Mich. By friends.
160. Esther Purdy, Birmingham, Mich. By friends.
161. Lucy Purdy, Birmingham, Mich. By friends.
162. Mrs. Will Bell, Birmingham, Mich, By friends.
163. Mrs. Alexander Dunlop, Detroit, Mich. By friends.
164. Margaret Ella Cromie, Troy, Mich. By Mr. and Mrs. Elmer D. Cromie.
165. Mrs. Mary A. McCausland (In Memoriam)
166. Amy Miller, Freeport, Pa. By Carrie McIntyre.
167. Mrs. Effie Simmons, Freeport, Pa. By Ida Gibson.
168. Mrs. Edward S. King, Freeport, Pa.
169. Rev. J. A. Rankin, Johnstown, Pa. By his wife and children.
170. Mrs. Robert M. Fisher, Indiana, Pa. By her husband.
171. Mrs. Roxie Fleming McFarland, Indiana, Pa. By Mrs. Jas. A. Fleming.
172. Mrs. C. L. Playfoot, Indiana, Pa. By Margaret, Leona J. and Olive M. Playfoot, in memory of their Grandmother, Mrs. J. S. Agey.
173. Mrs. Charles Pauch, Indiana, Pa. By Mr. and Mrs. A. W. Mabon.
174. Mrs. Truby Myers, Indiana, Pa. By Mr. and Mrs. A. W. Mabon.
175. Mrs. S. A. Wallace, Stafford, Kansas. By Mrs. A. M. Carey.
176. Mrs. Harry Souders, Waterman, Ill. By her mother, Mrs. Janie Graham.
177. Mrs. Samuel Gardiner, Evanston, Ill. By her children and a friend.
178. Mrs. Mary Samuels, Chicago, Illinois. By W. M. S. of Eighth U. P. Church.
179. Mrs. Mary Kirkpatrick, Chicago, Ill. By W. M. S. of Eighth U. P. Church.
180. Mrs. Nancy B. Wallace, Mars, Pa. By her son and daughter, Mr. and Mrs. G. A. Wallace.
181. Mrs. William Miser, Pittsburgh, Pa. By Mrs. G. A. Wallace.
182. Ella M. Thompson, Pittsburgh, Pa. By Miss Sara J. Anderson.
183. Mrs. Elzetta Engle, Pittsburgh, Pa. By Mrs. Edward Fried.
184. Mrs. John C. Anderson, Emsworth, Pa.
185. Martha Evans Trimble, Emsworth, Pa.
186. Mrs. Anna H. White, Ben Avon, Pa. By her daughter, Mrs. Walter Nuttall.
187. Mrs. S. N. Fitzsimmons, Ben Avon, Pa. By Mrs. James Cumming.
188. Elizabeth Jean Cumming, Ben Avon, Pa. By Mrs. James Cumming.
189. Mrs. Martha Goodwin, Ben Avon, Pa. By Mrs. James Cumming.
190. Anna Jane Goodwin, Ben Avon, Pa. By Mrs. James Cumming.
191. Mrs. Florence C. Cahill, Ben Avon, Pa.
192. Mrs. Walter Nuttall, Ben Avon, Pa.
193. May French Carothers, Ben Avon, Pa. By her mother, Mrs. Mae Carothers.
194. Dr. O. H. Milligan, Avalon, Pa. By Ivy Moore Milligan.

195. Mrs. Kate Alston, Avalon, Pa. By a friend.
196. Mrs. L. M. Gibson, Pine Bluff, Ark. By Virginia Smith.
197. Mrs. Wm. McNutt (In Memoriam) By W. M. S. of First Church, Philadelphia.
198. Miss Elizabeth Duff, Philadelphia, Pa. By Mrs. Rob't Harbison.
199. Mrs. Ernest Galloway, Philadelphia, Pa. By Mayme Forsythe.
200. Dayse Reid, Philadelphia, Pa. By her mother.
201. Mrs. Black, Philadelphia, Pa. By Mrs. Isabella Tucker.
202. Mrs. George Mitchell, Philadelphia, Pa. By her husband.
203. Mrs. Leonora Schoen, Philadelphia, Pa.
204. Dorothy E. Kiner, Philadelphia, Pa.
205. Mrs. Harry Jordan, Philadelphia, Pa. By W. M. S. of Boulevard Church.
206. Mrs. John Dermit, Philadelphia, Pa.
207. Earley, Elizabeth, Philadelphia, Pa.
208. Mrs. W. B. Snyder, Topeka, Kans. By Mrs. M. Alexander.
209. Mrs. Delbert Dawson, Kimbolton, O. By a friend.
210. Mrs. Alma Watson, New Concord, O. By niece, Margaret Barnett.
211. Mrs. Mary Cunningham, Tucson, Ariz. By her husband.
212. Mrs. Martha Wiley, Cambridge, Ohio. By Mrs. John Goodwin.
213. Mrs. Lela Shepherd Armstrong, Cambridge, Ohio, By her husband.
214. Rev. Morris Watson, D.D. (In Memoriam) By his widow.
215. Mrs. Bell Roy, New Concord, Ohio. By her son and wife, Rev. and Mrs. Mark Roy.
216. Margaret Guthrie, New Concord, O. By a friend.
217. Mrs. Agnes Law, (In Memoriam) By her daughter, Mrs. Martha Law Anderson.
218. Rachel Downing, Kansas City Kans. By the Tri Delta Epsilon Y. W. M. S.
219. Mrs. Willard Acheson, Altoona, Pa. By the Willing Workers Bible Class of Union U. P. Church.
220. Mrs. Eva McCurdy, Oakdale, Pa. By Mrs. Ella Walker.
221. Mrs. Ruby G. Shilliday, Pittsburgh, Pa.
222. William D. Glass, Oakdale, Pa. By his mother, Mrs. Sarah Glass.
223. Mrs. William M. Woodfin, Pittsburgh, Pa. By Jane Ambrose.
224. Mrs. C. E. Miller, Pittsburgh, Pa.
225. Mrs. Bryson Findley Graham, Cedar Creek, Tenn. By Mrs. Mary Cooper.
226. Beulah Evans, Pittsburgh, Pa.
227. Arabella Reid, Pittsburgh, Pa. By Beechview W. M. S.
228. Mrs. A. E. Galloway, Pittsburgh, Pa. By her husband.
229. Mrs. Tillie Duff, Wilkinsburg, Pa. By Mrs. M. J. Barclay.
230. Millie S. Duff, Wilkinsburg, Pa. By her sister, Mrs. M. J. Barclay.
231. Mrs. Alice Wissman, Wilkinsburg, Pa. By her husband.
232. Charlotte Molleston, Verona, Pa. By a friend.
233. Mrs. Bessie Hobbie, Bovina, N. Y. By Willing Workers.
234. Mrs. Lulu McFarland, Bovina, N. Y. By Willing Workers.
235. Mrs. Margaret Gladstone, Bovina Center, N. Y. By husband and two daughters.
236. Mrs. Sloan Archibald, Bovina Center, N. Y.
237. Mrs. Elizabeth Irvine, Bovina Center, N. Y. By W. M. S.
238. Mrs. Robert E. Thomson, Bovina Center, N. Y. By W. M. S.
239. Mrs. Arthur Decker, Bovina Center, N. Y. By Y. W. M. S.
240. Mrs. Mary Eisele, Santa Ana, Calif. By her daughter, Johanne Eilers.
241. Mrs. Elizabeth Wilson, Rochester, N. Y. By a friend.
242. Mrs. Hannah Hunter, San Antonio, Texas. By W. M. S.
243. Mrs. Addie Kent, Chicago, Illinois. By Mrs. Laura Dennison, in memory of her husband, Wellington Dennison.
244. Mrs. Ruth Vincent McKee, Oak Park, Ill.
245. Mrs. F. R. Henninger, Oak Park, Ill. By her husband.
246. Louise Marriott, Oak Park, Ill. By Ella F. Pollock.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girsl' Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

NEW YOUNG WOMEN'S SOCIETY

1st Washington, Pa., Chartiers Presbyterial, reports a new society, the Sarah Foster Hanna Society, 21 members. Miss Roxie Smith is president.

This is February. Only *two* months until your report for the year 1928-29 is to be complete. Then,—if your congregation has been planing to form a new circle or society to care for girls in no missionary society, only two months remain in which to accomplish this, during the present church year. Time passes so quickly. Delay may be fatal. Do it now!

YOUNG WOMEN'S SPECIAL

$8,630.00 required to carry on the special work. $1,335.50 in the treasury December 1. How much lacking? Is your society a contributor?

THE SEVEN DEPARTMENTS

Does your society give something to each of the Seven Departments? What a help if it would! This is February. You still have time to make a contribution to each object. Why not?

THE ANNUAL BLANKS

They should reach your society, two of them, one to fill out and keep for reference, one to send to the Y. W. Secretary of your presbyterial. When should you have them? *At least by March 1 to 10. Do not delay notifying the Y. W. Secretary of the presbyterial if your society has been overlooked.*

Then, try to carry out printed instructions accompanying the blanks and fill out the short blank attached to the financial sheet. Let us make this, our twenty-*sixth* year, the best yet. May every society report even if it does not have a large showing. Be conscientious.

THE ART OF FORGETTING

Forgetting is often called inexcusable. How then can it be spoken of as an art? This seems to lie in knowing *what to retain and what to cast away; what to remember and what to forget.*

Too often a slight is remembered and a kindness forgotten. Constantly rehearsing of an injury makes it indelible. Passing it over will cause it to dim and finally be forgotten.

Lindbergh has been much in the public eye. What he says or does comes with force. The papers have been printing a story of his passing over a town where he was supposed to stop. His reason for not stopping was that the airport there was not properly policed and he feared some one might be injured by the propellor.

The editor of the town paper was highly indignant and dubbed Lindbergh as "swell-headed." Later the flier passed again that way but unannounced, descending for fuel. Some one asked him if he harbored any ill feeling toward the town because of the editor's caustic words. He laughed

and said he had almost forgotten the incident. To him it was not worth remembering. Besides his mind is so full of pleasant memories and new purposes that he has no room for vindictive thoughts.

No one needs to cultivate more the art of forgetting than the Christian. There is no place that seems to lend itself better to giving and taking offense than the church and its organizations. Social rudeness outside of the church may be overlooked and invitations again accepted. But let the occurrence be in the missionary society or Sabbath School and the offense is unforgivable. It somehow cannot yield to an explanation.

Sometimes mere babes in Christ turn away and walk no more with the Master because someone older in the service has offended them knowingly or unknowingly. They have not learned *how to forget.* They continue to "roll as sweet morsels under their tongues" their injuries.

The sun shines. Birds sing. Flowers give forth their fragrance and please the eye with their brilliant colors. Let us practice the beautiful, and, unconsciously, the art of forgetting the ill will be developed.

Methods

The Women's Missionary Society of Avalon has passed in its new program. It carries several apt quotations one of which is here given:

"A praying church will be a living church,
A missionary church a conquering church."

One meeting is to be given over to a report of the W. G. M. S. convention, not six months after the convention but the very next month after the conclusion of its sessions.

Another afternoon is to be devoted to study of the Juniors. Every congregation might take stock annually of its children and try to discover if the W. M. S. is "mothering" them properly as to their missionary training. The young people of the church constitute a problem vast enough for any congregation of mothers—and fathers to consider seriously and frequently.

The November meeting is listed as "Thank-Offering Preparation." Mrs. O. H. Milligan, 805 Taylor Ave., Avalon, can explain how the programs already held have worked out.

Will someone kindly give the "corner" your experience as to the proper time of year to elect new officers; also, should the program for the year begin with January or March or September?

These questions are asked and a concensus of opinion is desired. Of course, what works like a charm one place may be impracticable elsewhere. What do *you think* or know about these questions?

THE OFFICER

The officer, whatever her duties are, holds in her hands to a good degree the success of the organization. She is recognized as a leader. If she be faithful and efficient, she may expect the same service of the membership and gently urge it.

The officer loses her prestige if she cancels her engagement with her society to accept a social or other outside invitation. Again, she belittles her influence if she speaks in a depreciative manner of the society, whether as to its size or conduct. There is no sin in a society being small *unless* it can be large. It surely is damaging to magnify a society's smallness. Cultivating the inferiority complex is good for neither individual nor society.

The officer has an unusual opportunity to create an atmosphere of

loyalty to missions and the missionary society.

The officer is in a fine place to cultivate unselfishness. There is no place for jealousy in a Christian organization. While the officer is in a place of leadership she must keep in mind that she is *just one* of the society. There may be some hypersensitive soul who feels that the officer is abrogating too much authority to herself. The officer has the right to lead, but will not flaunt her rights in the face of the "tender-eyed" one.

The officer should not show favoritism by seeking out "her crowd" to sit by when tea is served or in any way pick and choose from among her social set when an appointment is to be made if some one else may be used to advantage.

The officer has the rare opportunity of seeking out fit ones from the newcomers for certain places and using them where possible. Talent may thus be conserved which otherwise might be lost to the church.

The officer is a key woman. As has been said, she may make or break the society. And may no officer, whatever her job, say or feel that she is not important. She should magnify her office.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, South Hills. Pittsburgh, Pa.

LIQUOR LEGISLATION THROUGHOUT THE WORLD

BELGIUM—Prior to the World War, Belgium was the greatest per capita consumer of beer in Europe with the exception of Bavaria. In 1919 a law was adopted whereby the sale of distilled liquor for consumption on the premises was prohibited. The good effect of this law has been partly nullified by the increased consumption of wine and beer, upon the sale of which no local restraint has been placed.

BULGARIA—Bulgaria has been one of the oldest countries in the Balkans engaged in the educational movement for abstinence. The consumption of alcohol per capita in Bulgaria is much below that of any other European country.

DENMARK—Denmark has been a pioneer for temperance among European countries. At the present time its local option law has been applied with a fair amount of success in many rural communities.

FINLAND—In 1919 full prohibition was adopted. Enforcement of the law in Finland is very difficult. There are thousands of islands along the Finnish coast, which make smuggling very easy. To meet this evil the states around the Baltic concluded an international convention against smuggling. This came into existence several months ago and promises to be fairly effective.

NORWAY—As far back as 1853, Norway adopted local option laws. In 1919 the prohibition of distilled liquors was put into effect but was voted out in 1926. Conditions are very difficult in the prevention of smuggling and the reported abuse of the prohibition law by many surgeons and physicians made enforcement very hard.

SWEDEN—The rural districts largely have prohibition in effect. A plebiscite on prohibition was taken five years ago, resulting in a 30,000 majority against it in a total vote of 1,000,000.

HOLLAND—A bill has recently been submitted to adopt local option

and parliament will discuss the matter at the next session.

FRANCE—At present the immediate aim of the French temperance forces is the abolition of home distilling, which is the permission given the peasants to distill, free of duty, a part of their fruits.

GERMANY—The German prohibition and temperance movement began in 1886 and has grown steadily. The government is understood to be studying the general license law with the view of diminishing the alcohol drinking so prevelant among German young people.

AUSTRIA—Temperance instruction in primary schools has had a legal status since 1902, and in 1912 the administrators of education commanded such instruction for all normal school students.

BALTIC STATES—All of the new Baltic states have been proposing to their parliaments the introduction of some form of local option.

RUSSIA—Prohibition was in effect in Russia during the war and for the first years of Soviet rule. Soviet authorities declare, however, that their idea is total prohibition, and that the return of liquor must be regarded as a temporary measure.

TURKEY—Turkey was one of the first countries to procure total prohibition of the liquor traffic during the war. Under the pressure of economic difficulties,(and of the commercial interests of some foreign countries) prohibition was repealed and in its stead a system of alcohol monopoly is in effect.

POLAND—In 1921 Poland adopted a system of local option which gives to the communities and districts the right to settle the question for themselves.

ITALY—The Fascist government has reduced the number of public houses one half. Mussolini, dry himself, favors dry legislation.

ICELAND—Iceland adopted total prohibition but under the pressure of wine-producing countries which threatened to boycott all Icelandic fish, the sole source of revenue, it was necessary to withdraw this prohibition and permit the importation of wines.

SOUTH AFRICA—There is a definite movement for local option. Such measures have been defeated by only small majorities. In the union of South Africa the sale of alcoholic beverages to natives is prohibited.

JAPAN—Japan has recently adopted a law which prohibits the sale to, and the consumption by, young people under twenty-one, of alcoholic drinks.

SOUTH AMERICA—In several of the South American countries there has been an educational movement and temperance education has been introduced in some of the schools.

ENGLAND—Advices from Great Britain report that the result of the election in the United States has given a tremendous impetus to the prohibition movement. The Liberal Party is showing indications of taking into consideration growing dry sentiment. Local option has been in force in Scotland since 1920. In North Ireland there is at the present time a strong movement for local option.

(Facts given by the International Bureau Against Alcoholism.)

Word has been received that Miss Helen Martin was elected president of the Egyptian Missionary Association at its January meeting, held in Assiut.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

We wish every reader of the Magazine and every member of a missionary organization in our Church a very happy and blessed and prosperous new year, because most filled with service for our Lord and Master Jesus Christ.

The holidays are over now, the Thank-Offering has all been paid over and received by our Treasurer and deposited in the bank at interest until the first of June when, immediately after reorganization of the Board, the Thank-Offering is distributed.

We are especially grateful this year for the Thank-Offering we have received. It is necessary to wait until the Thank-Offering is in the hands of the Treasurer before we act on any of the estimates that come to us from our foreign fields. The amount of the Thank-Offering has much to do with the estimates granted. We regret that we will not be able to make any increases in estimates this year, but are profoundly thankful to our Master that we will not have to retrench any, but will be able we think to give all the fields as much as they had the previous year. We wish the fields could understand how much we regret being compelled to refuse additional grants. It would be so much easier and we would be so much happier if we could write to every field and say "We have granted everything you have asked, because we know the work needs it." Our vow taken so many years ago, not to borrow a dollar and not to report a debt, hinders that and makes us very conservative. We thank the Master that so far in our history we have been able to pay everything granted and reported by the end of each year all obligations met and a cash balance in the treasury.

INDIA

The health of our missionaries in India seems to be good. Our beloved Dr. Maria White, at last reports, was recovering slowly but was able to go back to Pasrur and take up her life of ministry to the native people, to which she has been so many years devoted. We pray that she may long be continued in health and strength.

The greatest need in India at the present writing is money wherewith to erect a new hospital in Sialkot. We had expected the plans long ago, but think that as the committee knows we do not have the money, there seems to be no great urgency for the plans. As you know, we are making no drive for this money, but are uniting with our India missionaries in prayer that the Lord will send the necessary funds in His good time. We have received several contributions designated for that purpose from very unexpected sources, for which we are profoundly grateful.

In our January article we told you about the proposal of the Government to the Mission to exchange the present location of our property in Lyallpur for another location. The Board at its meeting this month concurred with the action of the Mission and gave consent to the proposed change.

Estimates from India will be considered as soon as we receive the printed copy of the Minutes.

EGYPT

Egypt is still suffering from dengue fever. At last reports the Rev. S. I. Acheson is improving, for which we are all very thankful and will be greatly encouraged to hear concerning his permanent recovery. Quite a number had to go to Tanta and other hospitals but have recovered, and, as far as we know, are back at work again.

You will remember that in the New World Survey community centers were asked to be erected in quite a number of places. Three yet remain to be completed, Beni Suef, Benha and Zagazig. Plans for Benha have reached us and have been approved by the Board. A cable was sent to the Mission conveying that intelligence. This building will contain rooms for the Girls' School at Benha, which has always been supported by the Board of Foreign Missions. The Government has declared that the present location of the school building is unsanitary. The Foreign Board is therefore compelled to make a change. By unanimous vote the Women's Board, at its first meeting in January, decided to have the plans include class rooms for this school and offer the free use of these class rooms to the Board of Foreign Missions. Money received from the rent of its present building, or its sale, can therefore be used for the support of the school. We are glad to cooperate in this fashion with the Board of Foreign Missions if for no other reason than the fact that in all the years of our existence we have had such loving and sympathetic fellowship in the work of our fields abroad.

Miss Isabel Hosack arrived a day earlier than she was expected, reaching New York on December tenth. In Mr. McClellan's absence she was met by another representative of the Foreign Board and went to Philadelphia to have a little visit with some of the ladies of that good Presbyterial which had been responsible for her salary for many years. We repeat our regret at being compelled to omit her name from our missionary roll and pray that wherever she is she may continue to be used by the Master as one of His faithful workers in the upbuilding of the Kingdom.

Miss Helen Martin made her journey to Egypt on schedule time and was received with open arms and loving welcomes by all her co-laborers and the students of the Girls' College in Cairo.

We are waiting for the printed Minutes of the Association before we attempt to grant the estimates. As you know the estimates are all put on a blackboard, and each member of the Board has a copy of the Minutes in her hand so that when each item is discussed she knows exactly what the Association said about that particular request.

Dr. and Mrs. Alexander were both patients in Tanta Hospital. We are delighted to know that they are both back at work again in a good condition of health.

SUDAN

Imagine you are taking the boat from Egypt to Port Sudan, and disembarking and going on the train, which is the quickest and best way now to get to Khartum, just across the river from Khartum North, which you can reach by a street railway, or, as they call it, "a tram," for Khartum North is the location of our Girls' Boarding School.

The Missionary Society at Elderton, Pa., received a bequest of fifty dollars. They wanted to do something special with it and make a memorial out of it for the good friend who had remembered the work. It was decided, after correspondence, to buy a hospital bed or beds with the money, as Miss Frances Turk reported the need for such articles as very great. Quite a number of the children have been ill with Mumps, and Measles and other complaints of childhood. The mud houses that were formerly used by the Board of Foreign Missions for a boys' school have been repaired and fixed up, for you remember we bought the land, and Miss Turk now has a place where she can take the "sick kiddies" for care and quiet. We are delighted to report that we were able to buy two nice hospital beds, with a backrest attached to each spring, which will be shipped to Khartum North long

before you read this story. A plate will be on each bed, giving the name of the person who made the bequest and the society which decided to use the money in the aforesaid fashion. In this beautiful and unexpected way the Lord so often provides for the needs of our work. Let us continue to be faithful stewards and He will see that the work lacks no good thing.

The Treasurer of the Sudan Mission reports that the exchange is very much against us, as it was last year. In India alone we had twelve thousand dollars to make up for loss on exchange. You know we guarantee the missionaries a certain number of rupees to the dollar and a certain number of dollars to the pound. When the exchange is against us, of course we have to make all the money up, and we can never tell how much it is going to be until the financial year is closed.

The new missionaries and Miss Boyd, reports say, are all fitting in very nicely, and the enrollment of the school is larger for this season of the year than it has been for a long time.

We are much concerned and distressed about our shortage of workers in

ABYSSINIA

We are still praying and looking for nurses. Miss Beatty is the only American missionary nurse, ably assisted by Mrs. Pollock, upon whom the heavy burden falls, with every other responsibility she has to carry.

Dr. Pollock wrote about some nurses he thought he could get and we cabled to get them, because we must furnish nurses for the sick people in that hospital at any cost. We think we will probably be able to send two new nurses in the near future. They are in sight, and if the Lord calls them, they will be sent.

You will be glad to know that Miss Florence White, who has undergone such a serious, major operation in Columbia Hospital, has made a fine recovery. The skillful and deeply interested surgeon, Dr. Chalfant, brought out the cheering intelligence that he thought she would be able to return to Abyssinia at the termination of her furlough, which will be in March, 1929. She has spent her time very profitably and is eager to return and take up her duties as bookkeeper, stenographer, pharmacist and any other little thing that she is able to do that comes her way. We are praying that if the Lord will, we will be able to send out two new nurses with her when she goes. Dr. and Mrs. Pollock were sent out on the very short term of three years, which period expires in May, so we are anxious to have these people all on the field some time before Dr. and Mrs. Pollock take their leave, and also because they will be badly needed by Dr. Bergsma when he is left the only physician in the place.

A letter from Dr. Lambie yesterday gives copies of the deeds of all the land which he secured in Addis Ababa. The originals are kept in the proper place in that city. We are very thankful to Dr. Lambie for having looked after this matter, and are very glad to have the copies of the deeds in our safe deposit box in Pittsburgh.

Take a short trip now, in imagination and leave Abyssinia and arrive in America, because I know you would like to hear how things are going on in the Foreign Department in this country.

All the missionaries who were in Columbia Hospital, at our last writing, have gone. Some are expecting to come back under the doctor's orders, but most of them we believe are permanently cured.

Miss McKibben of Abyssinia was in splendid condition. You will all be grieved to learn that she has been called to part with a beloved brother, who was called from service to reward the first week of the new year.

Our deep sympathy is hereby extended to her and her relatives.

As reported in the January Magazine the Foreign Missions Conference of North America is to be held this year in Detroit, Michigan, January 15-18 inclusive. We are sending, for the first time, four missionaries. We had elected Miss Ella Gordon from India, as being the senior missionary in this country. We very much regret that she was unable to go, so we have elected Miss Jean Morrison to represent that country. Miss Laura Walker represents Egypt, and Miss Elsie Grove the Sudan. We had elected Miss Florence White from Abyssinia, but as the doctor advised her not to go, we are sending Mrs. Ruth Lobaugh Walker as her alternate. In addition to these four missionaries, Mrs. John P. White, the beloved editor of our Magazine is to go. She has lately, as you know, suffered a sore bereavement, and we are sure is being daily remembered in your prayers. Mrs. James Parker is our representative on the Women's Federation of Foreign Boards. She will probably go a few days earlier than the fifteenth of January to take the Federation meeting in, and then stay over for the Foreign Missions Conference. Mrs. J. B. Hill, Treasurer, Mrs. W. P. Wiegering and the Foreign Secretary will represent the Board. Reservations have been made in the Hotel Statler. We are trying to room as near each other as possible, so that we may have opportunity for morning and evening devotions together.

As before stated, not a penny of the Board's money is being used for any of the expenses of this conference. We would not dare to use any of our funds in this way, although the conference is very helpful and instructive, and the few missionaries who have been permitted to attend in previous years claim that they receive great inspiration and enthusiasm from this conference.

The year 1929 is a sad year, for the Board of Foreign Missions has resolved to ask a certain number of its consecrated, devoted men to retire from service, because of lack of funds. Every member of our Board is heartsick over such an appalling condition of affairs. We know that you will share with us in lamenting this serious situation, and praying the Master that He will, through the power of the Holy Spirit, bring such a change to pass in our Church that the finances will be promptly forthcoming that everyone of these devoted servants may be sent to the field to which He has consecrated his life. A letter from the Secretary of the Foreign Board states, "God still lives. He has planned that these people shall be evangelized and He is able and will bring it to pass in His time."

Therefore pray for the abundant outpouring of the Holy Spirit upon the entire United Presbyterian Church, that the leaders may have clear visions concerning the Lord's work and that uncounted numbers may be brought to know and acknowledge Jesus Christ as Saviour and Lord. That the number of tithe payers may be increased, the number of homes in which family altars are set up may be multiplied, that every woman whose name is on the Session roll of any of our congregations may also enroll herself in some one of the missionary organizations. Think what we could do if the missionary societies would double, and when we talk about missionary societies we always include the Juniors and the Young Women. The Thank-Offering would also be increased. Everything would have increased momentum, enthusiasm, contributions, and active service in the work of the Kingdom. Pray that the ministry of our Church may be impressed with the importance and necessity of obeying the Lord's command, "Go ye into all the world and preach the Gospel unto every creature."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

The two remaining months of the church year should find all junior societies busily at work with two objectives especially in mind. First, the Junior Special. Second, the Silver Trophy Cup contest.

The object of the Junior Special is the Support of the Primary Schools for Little Girls in India. (Some boys also attend these schools.) In 1923 the juniors undertook this work and have never lost interest in it, having contributed more than has been asked every year. The amount asked this year is $4,200. This supports all the schools excepting the one at Rawal Pindi. No particular amount per member is asked of the juniors for their "Special." We have been very much pleased that the juniors have every year more than met the askings but we know that we could do much better, for in only four Presbyterials did every society make a contribution to this fund last year and many societies did not contribute. It would be a great help to the Women's Board if the juniors could meet the entire expense of these schools. It would be still better if there could be more schools. If all of the societies became as interested in this work as many of them are, we could easily support all the schools. Let us not be satisfied with doing well, if it is possible for us to do better. Junior Special boxes may be had free of charge from the Literature Department.

The increase in membership last year was most encouraging. Special effort was made in several Presbyterials to secure an organization in every congregation. A goodly number of new societies were reported; there was, however, no net increase in the number of societies. We hope that there may be both an increase of members and of societies when the reports come in at the close of this year. This much to be desired result can be accomplished if an effort is made. The success or failure of these objects depends largely upon the junior leaders. The children can easily be interested to work for both if you who are leaders are filled with enthusiasm.

We are glad to report the following new societies: Clearfield, Iowa, Mrs. Edward Owens, superintendent. Oakdale, Pa., reorganized, Mrs. E. A. Dowey, superintendent. Kimbolton, O., Mrs. W. M. Hay, superintendent. 2nd New York City, Miss D. Wilde, superintendent. We hope to be able to announce others in the near future.

Bible Readings

151. Josh. 6:18,19.
152. Josh. 7:1-15.
153. Josh. 7:24,25.
154. Heb. 12:29.
155. Psa. 139:1-3.
156. Josh. 9:15.
157. Josh. 9:21.
158. Josh. 10:11,14.
159. Rom. 8:31.
160. Psa. 118:6.
161. Where recorded that Joshua followed the Lord's command fully and took all the land?
162. Where was the tabernacle set up?
163. How was the land of Caanan divided?
164. What inheritance did Joshua receive?
165. What portion did Caleb receive?
166. What solemn covenant did Israel enter into with Joshua?
167. Where did they make the covenant with Joshua?
168. How old was Joshua at death?
169. Where was he buried?
170. What noted priest was buried on the same mount?

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

The delay in receiving the supplies advertised in the January Magazine for the "World Day of Prayer" is the fault of the publishers. We sent our order for supplies in November, but have received word that because of delay in the manuscripts the publishers have not been able to proceed with the printing in time for early delivery. We will fill all orders as soon as our supply is received. We cannot promise to fill last minute orders, but will do the best we can. We have already filled "Call to Prayer Card" orders.

"Call to Prayer" card; free. (To be distributed two or three weeks previous to February 15.)

Programs, $1.75 per 100. (Each person should have one.)

Seals, .25 cents per 100. (To use on letter-heads and envelopes.)

Posters, 10 cents each. (To announce the Day. Get one for each church in the community.)

Retreat,—Toward Power in Service—10 cents each. (One for the Leader.)

MISSION STUDY

Women's and Young Women's Missionary Societies

Textbooks:

"Friends of Africa". Cloth, 75 cents; paper, 50 cents.

"What Next in Home Missions." Cloth, $1.00; paper, 60 cents.

Helps:

"How to Use" Friends of Africa, 15 cents.

"Suggestions to Leaders" of What Next in Home Missions, 15 cents.

"Prayer Cycle", 10 cents each; $1.00 per dozen.

Maps:

Wall Map of Africa in two colors, showing locations of Protestant Missions. Price, 60 cents.

Large Outline Map of Africa. For Wall Use. Price, 25 cents.

Small Outline Maps of Africa. For individual use. 25 cents per dozen.

JUNIORS AND BEGINNERS

Textbooks:

"Camp Fires on the Congo" (Junior) Paper, 50 cents.

"Under the North Star" (Junior) Cloth only, 75 cents .

"David and Susi" (Beginners) 25 cents each.

"Windows into Alaska" (Beginners) Cloth only, 75 cents.

"Indian Playmates in Navajo Land" (Primary) Cloth only, 75 cents.

Helps:

"Suggestions for Leaders" of Camp Fires. 15 cents.

"Poster Patterns" for Camp Fires. 35 cents.

African Picture Sheet, 25 cents.

Alaska Picture Sheet, 25 cents.

Picture Map of Africa, 50 cents.

Picture Map of North America, 50 cents.

Game—"Across Africa With Livingstone." 60 cents.

"Nine Home Mission Stories." 25 cents.

"Prayers for Little Children." 25 cents.

Leaflets for Mission Study Programs

HOME

"Hand-picking in Home Missions," 2 cents.

"Our Work Among Aliens," 2 cents.

"Some Italian Boys," 2 cents.

"Is America a Part of the Non-Christian World?" 3 cents.

"Migrant Workers in Harvest and Cannery," 10 cents.

FOREIGN

"A Sudan Lion Skin", 3 cents.

"Missions in the Sudan," 3 cents.

"On the Slave Trail," 3 cents.

"Home Life in Africa," 3 cents.

"The King's Sacrifice Girl," 2 cents.

"Timothy, A Servant of Jesus Christ," 3 cents.

"Witch Doctors and Charms," 2 cents.

"Abyssinia—The Country and People," 3 cents.

"Abyssinia—Its Religions," 3 cents.

"First Fruits," 3 cents.

PAGEANTS

Kanjunda, or From Fear of the Enemy, 25 cents.

Robert and Mary, 25 cents.

The Color Line, 25 cents.

The Friend, the Doctor (New—Our Publication) 5 cents.

Send Out Thy Light (New—Our Publication.) 5 cents.

PRAYER CYCLE

The 1929 Prayer Cycles are ready for distribution. Order one now for yourself; persuade every member of your missionary society to get one and use it; see that your pastor and every officer of your congregation has one; organize a prayer circle and pray together in your congregation for the missionaries and missionary work of the United Presbyterian Church.

Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

An unintentional mistake in my article in the January number stated that at the Sabbath School Convention at Camden, all the Black Belt stations were represented except Miller's Ferry. From later advice I find Miller's Ferry had ten delegates and am glad to make the correction.

The toys and candy sent to this mission, brought joy and cheer to the hearts of the children and many thanks and much appreciation are due all who so generously remembered them.

A loom for weaving has been placed in our Canton Bend school, and everything possible will be done along that line to interest the students and the people of the community. This means they will reach many directly and indirectly.

While all the work is going on well, there is a fear that the "flu" is in evidence here. Many of the students are out today (at this writing). Weather is unusually cold for this climate and the change from warm weather tends to bring on an epidemic of this disease.

Progress on the tentative plans for the enlargement of Jubilee Hospital is reported. The plans have been sent to Dr. Rankin, Administrator of the Duke Endowment Fund, and he has suggested a few changes from the original plan and he and the architect are working on them at present.

Some cases of "flu" are reported at Henderson. Some of the schools have been closed, but to date ours is open. We hope and pray the disease may not become general.

Jubilee reports a busy month—55 patients have been cared for, with 10 major operations and 7 minor ones. Sometimes the superintendent was at a loss to know what to do but by introducing cots, wherever she could find space, the most needy cases were cared for. A few tubercular cases had to be refused, because we have not as yet, the facilities for their care. 6 obstetrical cases are reported —one a "Caesarian." There are 4 babies in the Hospital at present. One unusual case is that of the taxi driver of the town, who was hit on the head by some bandits, presumably white. He was left out all night and brought to Jubilee the next morning thoroughly chilled. He never regained consciousness and leaves a wife and 6 children, the youngest 2.

Progress is reported in the sale of the farm at Prairie. It has been surveyed and 50 acres in addition to the Campus property has been retained by the Board for school purposes.

While academic work is stressed in our Knoxville College—the students take great pleasure in their athletic performances. Several Knoxville successes have been reported and the Clark University "cagesters" will play against our team Monday, January 7th on our gym court. "Our team not worrying!"

At the morning chapel exercises Paul's letters to the Corinthians will be studied. Bible study at all of our missions is of first importance, and must be stressed.

Two severe cases of pneumonia have developed among students on the campus. They are both improving and we are hoping for a complete recovery. Every college should have an infirmary and Knoxville is blessed in having a separate building with a nurse in charge where students may be properly cared for in time of sickness. In the recent epidemic of "flu" fewer Knoxville College students, in proportion to the number have been affected than in public schools. This is largely due to the infirmary, also to the fact that college life is generally conducive to health! "The infirm-

ary may not be needed all the time, but when it is needed, it is needed badly"—J. K. Giffen.

The Sextet, when it finishes with the Areal cultivation program will tour the Southern states. It has been greeted with enthusiasm everywhere and has made new friends, not for Knoxville alone but for the entire work.

In making out your year's budget, do not forget the missions for your colored friends; they need not only your money but your interest and prayers.

To the many friends who so generously remembered them at Christmas, we extend our heartiest thanks. Many would not have had Christmas cheer if it had not been for you—Thank You!

Isaiah 41:6 Fund—All applications for aid from this fund must come regularly through the Presbyterial officers and should be in the hands of the Committee by March 1-15.

Mrs. Ada Kerr Wilson.
Miss Ida B. Little
Mrs. J. B. Hill.

Tributes

MRS. JENNIE S. QUIGLEY

We, the members of the Women's Missionary Society of the First United Presbyterian Church of Detroit, Michigan, wish to pay this tribute of love and respect to the memory of Mrs. Jennie S. Quigley, who passed to her heavenly home on August 12th, 1928.

She was a woman of beautiful Christian character; loyal to the Church and very faithful in attendance. She was devoted to the Missionary and Aid Work of the Church, and her wise judgment and counsel will be a great loss to us. We will ever hold most precious the memory of her faithfulness in the Master's service.

To the husband, daughters and grandchildren we extend sincere sympathy, and commend them to the Saviour, Whom she loved and served.

"In that land of light and glory
There are many mansions building,
Each dependent for its grace,
For its strength, its worth, its finish
On the things which we send thither,
Each to find its rightful place.

"To one such God sent a summons,
Saying, 'Come, your toil is ended:
All earth's pain for you shall cease,
From the service you have rendered
I have builded you a dwelling.
Come, therein find rest and peace.' "

—Committee.

MRS. NETTIE FORRESTER LIVINGSTON

The Women's Missionary Society of the First United Presbyterian Church, Columbus, Ohio, desires to pay this tribute of love to the memory of Mrs. Nettie Forrester Livingston, who was called up higher, July 3rd, 1928.

Mrs. Livingston was a staunch United Presbyterian, quiet and unassuming in manner, yet loving her church and its work. We miss her not only from her accustomed place in the House of the Lord, but from the meetings of the Missionary Society, where she was always to be found, if health permitted. We bear witness to her faithful and upright Christian life and her loyalty to the Master and His Church.

We extend our deep sympathy to her husband, Robert Livingston, family and friends, and commend them to the loving care of the Good Shepherd.

Mrs. W. O. Dunson.
Mrs. Josiah Livingston.

MRS. MARGARET NESBIT VORHIS

Whereas: Divine Providence has seen fit to take from us our dearly beloved friend and co-worker, Mrs. Margaret Nesbit Vorhis, we, the members of the Women's Missionary Society of the Wayne Ave., United Presbyterian Church, Dayton, Ohio, desire to pay to her memory this tribute of love and appreciation.

Though coming so recently among us as our pastor's wife, through her beautiful service she has left a memory in our hearts that will remain as long as life. Her class of young girls in the Sabbath School will especially miss the inspiration of her young life. She is greatly mourned in all the church relations. Over the vacant place in the home and the hearts nearest and dearest, we draw a veil of tender sympathy.

Therefore, be it resolved:

1st, That while we deeply feel our loss, we acknowledge with profound reverence the sovereignty of God and humbly submit to His will.

2nd, That we cherish her memory and endeavor to follow her example of Christian living.

3rd, That we express our sympathy to the bereaved husband and little ones, and to all those dear to her.

4th, That a copy of these resolutions be tendered to the family, a copy be spread on the minutes of our Society, and that copies be published in the Womens Missionary Magazine, and in the church papers.

Fannie Mac. Lynch,
Emma R. Benson,
Josephine C. Stout.

MRS RILLA BARKLEY

The Woman's Missionary Society of U. P. Church, Hebron, New York, desires to pay tribute to the memory of Mrs. Rilla Barkley, one of our oldest members, who will be greatly missed.

Always interested in church and missions and every good cause; cheerful by nature, enthusiastic in life's best things, she leaves an influence that will remain with us.

"Servant of God 'well done',
Thy glorious warfare past,
The battle fought, the race is won
And thou art crowned at last."

Sincere sympathy is extended to her daughter and sister.

Mrs. Foster McEachron,
Miss Ida Shields,
Mrs. George E. McEachron.

TRIBUTES

Inasmuch as it has pleased God to remove from our midst, within the last few months six members of the Woman's Missionary Society of the 1st United Presbyterian Church of Columbus, Ohio, namely:

Mrs. Jessie Rankin,
Mrs. Robert Livingston,
Mrs. N. J. Graham,
Mrs. John W. Lawrence,
Mrs. Robert Wilson,
Miss Harriet Stewart.

Therefore, be it resolved:

First—That we place on record this tribute of love and high esteem, for all these who served faithfully their day and generation and have entered into the rest provided by our gracious Heavenly Father for those who believe on the Lord Jesus Christ.

Second—That we extend to the respective families and friends of each of these our heart felt sympathy in their bereavement and loneliness.

Third—That a copy of these resolutions be spread on the minutes of our Society, and a copy be sent to **The Womens Missionary Magazine** for publication.

Mrs. W. O. Dunson,
Mrs. Josiah Livingston.
Committee.

MRS. T. H. McMICHAEL

We, the members of the W. M. S. of the Second U. P. church, Monmouth, Illinois, desire to offer this tribute of love and respect to the memory of Mrs. T. H. McMichael who, on January 5, 1929 was called to her eternal home.

For twenty-five years she had been associated with our society, always keenly interested, anxious for our progress, and ably doing whatever part of the work fell to her.

As the wife of the president of Monmouth college for that long period, she was an exceptionally busy woman, never passively interested in any good work and cooperating with her husband in the fullest possible measure in all his work with and for the hundreds of young people who have come under their influence during that time.

She was ever loyal to the church and all its organizations. Her life was truly a life of Christian service. Since physical affliction had laid its heavy hand upon her several years ago, her courage, optimism and sweetness of spirit had been a benediction to her friends.

Our church, our community and our college have suffered a great loss. We extend our sincere sympathy to the bereaved husband, son and daughter.

Mrs. J. D. Henderson,
Mrs. F. M. McClenahan,
Mrs. Hugh R. Moffet.

MRS. NETTIE HAINES KYLE

The Women's Missionary Society of the United Presbyterian Church of Cedarville, Ohio, wishes to pay this tribute of love and respect to the memory of Mrs. Nettie Haines Kyle, wife of Rev. R. J. Kyle. She was called to her reward November 1st, 1928.

Mrs. Kyle was a woman of beautiful Christian character; devoted to the church and to her home. She was deeply interested in the missionary activities of our church, especially the work in Egypt, where those dear to her labor as missionaries.

While she had not been a member of our society very long yet in these few years her cooperation in all our work and her faithful attendance at our meetings will ever be an inspiration to all who knew her. Indeed her whole life was one of faith and good works.

She fell asleep resting in the blessed hope of awaking in "His likeness". Though she has gone from the presence of her friends upon earth her influence will abide.

Mrs. J. M. Auld.

Treasurer's Report for October and November, 1928

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Specia	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	46.00	25.00																	71.00
Allegheny	680.00	1635.00	329.00	168.00	56.00	30.00	25.00	61.00	93.00					16.00	15.00				3108.00
Arkansas Valley	6.00	352.00	2.00	17.00	25.00	11.00			7.00	5.00					2.00				427.00
Beaver Valley	74.00	716.00	102.00	8.00	60.00	15.00			14.00	12.00				11.00	8.00				1020.00
Boston	65.00	200.00	24.00	5.00	10.00		.80		4.00					5.00					313.80
Butler	28.00	271.00	48.00	11.00	28.00	1.00	2.00	2.00	3.00		23.00	23.00	2.00	13.00	38.00				493.00
Caledonia	65.00	175.00	110.00	12.00	40.00														402.00
Cedar Rapids		322.00	4.00	47.00			6.00	5.00											384.00
Chartiers	31.00	608.00	208.00	10.00	36.00	6.00		92.00	16.00	1.20	1.00	1.00	1.00	7.00	16.00				1034.20
Chicago	64.00	200.00	30.00	7.00	15.00			22.00	15.00		5.00				5.00				368.00
Cleveland	159.00	225.00	127.00	36.00	44.00	37.00			47.00						14.00		2.00		691.00
College Springs	34.00	792.00	18.00	9.00	15.00	3.00	31.00	25.00	3.00	5.85				5.50	4.00				945.35
Colorado	10.00	88.00	29.00	8.00	8.00	3.00	10.00		4.00					1.00	1.00				162.00
Concordia	5.00	12.00					4.00	15.00											36.00
Conemaugh		282.00	15.00						2.00	3.55				5.00	6.00				313.55
Des Moines		168.00																	168.00
Detroit	85.00	20.00	50.00	20.00	40.00	10.00			10.00				10.00				5.00		250.00
Hudson	41.00	168.00	6.00					3.00						7.00					225.00
Idaho	13.00	18.00	11.00	6.00	6.00	5.00			6.00		1.00			6.00	1.00				73.00
Illinois Southern	20.00	317.00	31.00	14.00	15.00			10.00											407.00
Indiana	9.00	245.00	33.00																287.00
Kansas City	10.00	40.00	20.00																70.00
Keokuk	107.00																		107.00
Kiskiminetas	74.00	30.00	61.00	10.00	10.00	5.00		28.00	1.00			5.00	5.00		1.00				220.00
Los Angeles	80.00	400.00	49.00	20.00	21.00	33.00	5.00	20.00	33.00					5.00	10.00				686.00
Mansfield		55.00	15.00	10.00	12.00	3.00			3.00						6.00				104.00
Mercer	50.00	100.00	35.00		25.00														210.00
Monmouth	5.00	148.00	5.00			1.00			1.00						9.00				169.00
Monongahela	326.00	3043.00	319.00	83.00	332.00	36.00		276.00	29.00	40.00					25.00				4509.00
Ohio First	61.00	350.00	53.00	14.00	32.00	4.00	4.00	25.00	9.00			2.00			11.00				565.00
Omaha		150.00																	150.00
Oregon		122.00	30.00	1.00	1.00	1.00			16.00	5.00					7.00				183.00
Philadelphia	170.00	455.00	523.00	10.00	79.00	13.00		62.00	8.00	28.00			24.00		7.00		1.00		1380.00
Rock Island	7.00	200.00	36.00	7.00	4.00	9.00		7.00	7.00		1.00	1.00	1.00		2.00				282.00
San Francisco	40.00	322.00	21.00	17.00	13.00	2.00			5.00					2.00	10.00				432.00
(Sidney) Ohio N. W.	16.00	176.00	27.00	7.00	18.00			11.00											255.00
Spokane	5.00	15.00	5.00	2.00	2.00	1.00	4.00		1.00						1.00				36.00
Texas		37.50						10.00											47.50
Westmoreland	107.00	496.00	66.00	43.00	25.00	9.00		10.00	47.00	3.00				4.00	6.00				816.00
Xenia	40.00	57.00	49.00	10.00	25.00	5.00		25.00	11.00	2.50	23.00			10.00	16.00				273.50
Avalon Cong.		200.00																	200.00
Boulevard S. S.		200.00																	200.00
Cochranton & Utica Congs.		317.95																	317.95
Corsopolis Cong. & S. S.		100.00																	100.00
First Los Angeles Cong.		132.00																	132.00

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PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 3 Commissioner Lane, ...Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Gujranwala
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Margaret Fehlman, 1913 .....Gujranwala
Miss Betsy Fleming, 1913 .....Pasrur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....Jhelum
Miss Florence Jones, R. N., 1920 .....Sialkot
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R .N., 1925 ....Badomali, Sialkot District
Miss Vivian L. Trimble, 1921 .....Pathankot
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Helen V. Weede, 1928 .....Gujranwala
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Abbottabad
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 ....Zenith, Kansas
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 ....6622 No. 18th St., Philadelphia, Pa.
Miss Flora Jameson, 1903 ....34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 ....829 S. Second St., Oskaloosa, Ia.
Miss Lorena B. Taylor, 1922 ....Manhattan, Kansas
Miss Cynthia Wilson, 1875 ..... Pasadena, Calif.
Miss Rosa T. Wilson, 1886 ..... 36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Benha
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1896 .....Assiut
Miss Elizabeth Kelsey, 1928 .....Cairo
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....Alexandria
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson .....404 W. Main, St., Pullman, Wash.
Miss Alfretta M. Hammond, 1904 ....State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 ....5836 N. Umberland St., Pittsburgh, Pa.
Miss Frances M. Patton, 1922 ....% W. C. Patton, Sparta, Illinois
Miss Estelle Robertson, 1922 ....%59 Maplewood, Ave., Crafton, Pa.
Miss Jane C. Smith, 1922 ....438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North
Miss Marguerite Wilson, 1928 .....Khartum North

NOW IN THIS COUNTRY

Miss Lillian Billington, 1927, ...509 High St., Bellingham, Wash.
Miss Elsie E. Grove, 1912 ....Due West, So. Carolina

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Saye

NOW IN THIS COUNTRY

Miss Elizabeth McKibben, 1924 ....1218 Juniatia St., N. S., Pittsburgh, Pa.
Mrs. Ruth Lobaugh Walker, 1923 ..... % Mr. C. R. Lobaugh, Conoquenessing, Pa.
Miss Florence D. White, 1923 ....c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

SEED THOUGHTS ON SERVICE

"There must be life in God before there can be life for God."

"Earnest work for Christ is the best means of spiritual culture."

Christ expects that everyone that knows of His love shall tell it.—Andrew Murray.

One of the first experiences of the new birth is pre-eminent anxiety for the salvation of some one else.—G. Campbell Morgan.

The soul born of the Spirit of God, living in health before Him, feeding upon His word, and having fellowship with God must be actively engaged in service for God.—Selected.

The way of service is sometimes the way of sorrow and always the way of sacrifice.
—J. H. Vincent.

"It is the way the Master went
Should not the servant tread it still."

Have thy tools ready, God will find thee work.—Chas. Kingsley.

I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and what I ought to do, by the grace of God, I will do.
—D. L. Moody.

"If there isn't room for you at the top there is room for earnest, faithful service nearer the bottom. The world and the church, too, may have a surplus of men that want the higher places, but there will never be too many who are willing to take the lower places of earnest, faithful laborers."
—Selected.

We cannot all be preachers and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;
But we can be evangels to souls within our reach;
There's always love's own gospel for loving hearts to preach.

We cannot all be heroes, and thrill a hemisphere
With some great, daring venture, some deed that mocks at fear;
But we can fill a lifetime with kindly acts and true;
There's always noble service for noble souls to do.—Selected.

"No man ever served God by doing things tomorrow. If we honor Christ and are blessed ourselves, or bless others, it is by what we do today."

"Duty and today are ours; results and futurity are God's."—Horace Greeley.

"There's only one thing should concern us—
To find just the task that is ours;
And then, having found it, to do it
With all our God-given powers."

The glory is not in the task but in the doing of it for God.—Jean Ingelow.

There is a great deal of fussy, useless service going on, but the only true service is that which begins at Calvary, the place from which we see men as Christ saw them, see them as they really are and as God desires them to be.—G. Campbell Morgan.

It is not so much your work as you that God wants. At least He wants you first, and then your work. Service from hearts that are not really consecrated to God is not pleasing to Him. We are in danger of forgetting this in our busy, bustling days. It is easier to offer God a few activities than to give him a heart. The largest and most conspicious work will find no acceptance with God if our hearts are not His.
—Selected.

The Duke of Wellington said to an officer who had remarked that a certain thing could not be done: "I did not ask your opinion. I gave you my orders."

Not thine, nor mine, to question or reply
When He commands us, asking "How?" or "Why?"
He knows the cause; His ways are wise and just;
Who serves the King must serve with perfect trust.—Henry van Dyke.

God Himself is to be the one object of our trust, day by day; as we think of our work, of our needs, of our life and all our heart's desire, God Himself must be the one object of our hope and trust.—Selected.

"Our Father, help us to be faithful to our trust! May we never allow self to interfere with our devotion to Thy work! Teach us to be willing to fill a little place if Thou art glorified! Amen"
—Mrs. Mary Porter Kyle.

TO WIN THE WORLD

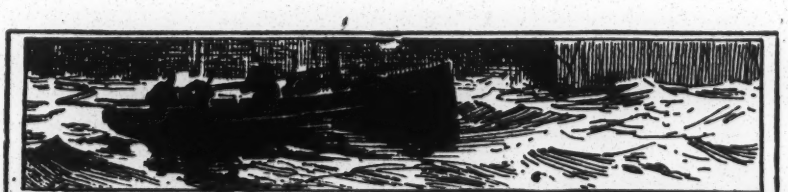
Would you win all the world for Christ?
One way there is and only one;
You must live Christ from day to day,
And see His will be done.

But who lives Christ must tread His way,
Leave self and all the world behind,
Press ever up and on, and serve
His kind with single mind.

No easy way,—rough—strewn with stones,
And wearisome, the path He trod.
But His way is the only way
That leads man back to God.

And lonesome oft, and often dark
With shame, and outcastry, and scorn,
And, at the end, perchance a cross,
And many a crown of thorn.

But His lone cross and crown of thorn
Endure when crowns and empires fall.
The might of His undying love
In dying conquered all.

Only by treading in His steps
The all-compelling ways of Love,
Shall earth be won, and man made one
With that Great Love above.

—John Oxenham.